A NOTABLE

TREATISE OF THE CHVRCH, IN vvhich are handled all the principall queſtions, that haue bene moued in our time concerning that matter.

BY PHILIP OF MORNAY, Lord of Pleſſis Marlyn, Gentleman of Fraunce.

¶ And tranſlated out of French into Engliſh by Io. Feilde.

APOCAL. 18.4.5.

Goe out of Babylon my people, that you be not partakers in her ſinnes, and that ye receiue not of her plagues. For her ſinnes are come vp into heauen, and God hath remembred her iniquities.

¶ Imprinted at London by Chriſtopher Barker, Printer to the Queenes Maieſtie.

ANNO. DOM. 1579.

THE BRIEFE CONTENTS OF THE CHAPTERS OF this preſent treatiſe.

1 WHat the viſible Church is, and what are the diuers ſtates thereof.

2 That of the viſible and vniuerſall Church, ſome partes are pure, and other ſome impure, and what are the infallible markes of the pure Churches.

3 That the other markes which our aduerſaries alledge, are common both to the pure and impure Churches, and which are they that moſt commonly deceiue vs.

4 That the holy Scripture is the vndoubted touchſtone, to proue the puritie of doctrine, which doctrine is the marke of the pure Churches.

5 That there can be no other Iudge of the controuerſies of this time, but the holy Scripture, and how euery one may iudge them by it.

6 That the viſible Church may erre, yea and that in matters of Faith and ſaluation, and that is proued in euery of her particular ſtates.

7 That the Pope or biſhop of Rome is not head of the viſible and vniuerſall Church, by Gods Lawe.

8 That the Pope or Biſhop of Rome is not head of the viſible vniuerſal Church by mans law, and how he hath vſurped this power.

9 That the Pope in calling himſelfe head of the Church, and not being head, is the Antichriſt in the Church, and that Antichriſt cannot be receiued into the Church with any other then the Popiſh doctrine.

10 That euery one is bound to ſeparate himſelfe from the communion of Antichriſt, and that the Romaniſts are Schiſmatickes, and not they which ſeparate themſelues from the ſame.

11 That the Miniſters of the reformed Churches haue a lawfull vocation to redreſſe and reforme the Church.

12 The recapitulation or briefe rehearſall of the principall concluſions of this treatiſe.

BODL 24 1 LIBRAR

To the right honorable, and my very good Lord, the Lord Robert Dudley, Earle of Leyceſter, Baron of Denbigh, Knight of the moſt noble order of the Garter, Maſter of the Queenes Maieſties Horſes, and one of her Graces moſt honorable priuie Councell: Io. Feilde wiſſheth encreaſe of grace, and all ſpirituall giftes by Ieſus Chriſt our Lord.

REeing willing (Right Honorable, and my very good Lorde) in the ſight of all the worlde, to leaue ſome publique teſtimonie of my humble duetie & vnfaigned good will towardes your Honor: I thought I coulde no better way performe it, then by dedicating theſe poore labours of mine to be ſhrowded and harboured vnder your good and fauourable protection. And albeit I muſt confeſſe that my tranſlation is not worthie ſuch a Patrone, yet this I muſt needes ſay, that the worke it ſelfe, both in reſpect of the Aucthour that wrote it, and alſo of the matter, is worthy not onely of your Honors defence, but alſo of the defence of all noble men, yea of the greateſt Princes in the world, if they wil anſwere their calling, and holde of God to maintaine his Church and trueth, and will ſet greateſt price vpon thinges that are moſt precious. For concerning the Au-

thour, though I be not acquainted with his person, yet this is sufficient, that I knowe him by his vertue, and by this excellent worke: who as he is a Gentleman of a noble house, and employed in waightie affaires, which sufficiently commendeth his credite and wisedome to the worlde, so, which is a thing to be marueiled at, amiddest all his businesse, whilest he lay here, he set forth this notable treatise, wherein he hath shewed such learning and reading, with iudgement and sincerities to the Church of God, as I knowe not whether from a man of his place any hath euer bene more learnedly and pithily published, and that more may make to the edifiyng of the Church of God, and confuting the aduersarie. The Lorde send many such Ambassadours, that euermore their policie may be guided by diuinitie. And thus much both for the person and the worke. Nowe touching the translation. In very deede, I haue therein studied to be plaine & simple, keeping my selfe to mine Aucthour, both in wordes and meaning, so farre foorth as the proprietie of the tongue woulde suffer me. Wherefore (good my Lorde) I most humbly beseech your Honor to accept this my humble and bounden duetie: and as by your Honor I dedicate it to the Church of England, so I humbly craue that it may be defended: for hereunto is your Honor called of God, and therefore hath he giuen you your aucthoritie, that you shoulde maintaine his Church, loue his religion, set your selfe against Poperie, and liue and die to his glorie. He hath honored you, that you shoulde honor him, and hath set you vp,

that you ſhoulde maintaine him. And wholly to truſt in him, and to liue to him, is a ſtay that can neuer faile, neither in this worlde, nor in the worlde to come. All other things ſhall faile, for all fleſh is graſſe, and the glorie of man is as the flower of the fielde: but God is euerlaſting, his worde is euerlaſting, and they that are begotten to him by the immortall ſeede of his worde, ſhall liue for euer. And this life beginneth and groweth in vs, as we growe and encreaſe in the true knowledge of God, to the encreaſing of our faith, and working in vs, as the ſeale of our adoption, that true ſanctification, that maketh vs to liue vnto God by righteouſneſſe, purely to worſhip him according to his worde: and with brotherly loue deuoyde of all hypocryſie, from a pure heart to loue our neighbours. This (my Lord) is true religion, whereunto as God in great mercie hath called your Honor, ſo goe cherefully forwarde: beware of this vaine worlde, and of that vaine truſt that wicked men are wont to put in it. Leane not vpon it, but ſtoppe your eares againſt the enchaunting and fawning whiſperings of hollowe harted Papiſts, and diſſolute profeſſors: for there can be no greater treſpaſſe againſt the Lord, then to leane vpon Aſſyria, to reſt in the ſtrength of Egypt, to goe downe into Ethiopia. Curſed is that man that putteth his truſt in man, and maketh fleſh his arme, he ſhalbe like the heath that groweth in the wilderneſſe: but contrariwiſe, he that truſteth in the Lord, mercie ſhall embrace him on euery ſide, he ſhall neuer be confounded, he ſhalbe as Mount Sion, and ſhall neuer be re-

moued: For the Lord is his ſecrete place, and is with him, therefore who can be againſt him? what is a mans bowe? what are his legges? what is the ſwiftneſſe of Horſes, or the ſtrength of an hoaſte, or the fauour of all the princes of the worlde in compariſon of God, in whom is onely the aſſurance of that euerlaſting inheritance? It is the God of Iacob that muſt be our defence, our ſtrong tower and rocke, the Chariot and horſemen of Iſrael, the teſtimonie of his preſence and fauour, that onely can make vs glad. Wherefore, againe and againe I moſt humbly beſeech your Honor, beware of the vaine truſt & confidence of men in men, and in things that are leſſe worth then men. And as God hath in mercie beſtowed vpon your Honor great wiſedome, ſo pray that you may haue a diſcerning ſpirite, that the deceyueable glorie of your proſperitie and high auᵭhoritie, make you not forget your greateſt duetie: that you may ſhine in Chriſtes Church to the benefite of the whole body, defending Chriſt his poore members, to the vttermoſt of your power, and puniſhing all his aduerſaries: that Agag, vpon whom God hath giuen ſentence, may not be ſpared, nor good Ieremie buffeted: that Michee may be preferred, yea though there be foure hundred falſe prophets againſt him. O (my Lorde) God asketh this at your Honors hands, and this Church of England craues it, that his miniſterie may be mainteyned, his trueth may be preſerued and continued, the poore people may be taught and enſtructed, wicked heretikes may be confuted and abondoned,

which

which (alas) encreaſe and growe to infinite nombers dayly amongſt vs. For where through impunitie men may profeſſe what they lyſt, and no triall and examination is had, according to God his worde: there is it any maruell if Papiſts, Arrians, Anabaptiſts, Libertines, and other heretikes of al ſortes doe dayly multiplie and encreaſe? Wil they not creepe in there, where they may haue greateſt reſt and quietneſſe? Who ſeeth not that after the preaching of the Goſpel of Chriſt ſo many yeeres, amiddeſt the great peace and bleſſings God in mercie hath bestowed vpon vs, becauſe we haue bene negligent to anſwere our callings, to put in practiſe that we haue learned, with bringing foorth the fruites of faith and true repentaunce, and making conſcience of our knowledge, that the Papiſts, thoſe enemies of God, and of her royall Maieſtie, are nowe more in nomber, more obſtinate and frowarde, more malitious, then they were at her Maieſties moſt ioyfull & happie entrance to her ſcepter & crowne? Did not many more goe to Church, & ſhew their conformitie (as they call it) ſixteene yeres agoe, then nowe? And whereto may all this be attributed, but to impunitie, for that they haue beene winked at, fauoured, and ſpared? which with what meaning ſoeuer it hath bene done, yet how they haue profited thereby, al the worlde may ſee, and their treaſonable practiſes may ſufficiently witnes. And ſurely, had not the only hand of God, in mercie bene our defence againſt them, they had long ere this put vs to our ſhifts, if not preuailed againſt vs. And though they haue bene from

time to time confuted by ſuch learned and notable workes as this is, againſt which they are not able once to hiſſe with any colour of reaſon: though they haue bene (I ſay) courteouſly and gently entreated, yet are they neuer the better, but the worſe, onely like frogges that keepe a great crooking, and ſturre againſt the light of the Sunne: ſo do they againſt the glorious and comfortable beames of Chriſt his Goſpel. Seeing therefore they will not be ſatiſfied with trueth, but abuſe the mercifull lenitie of their gratious Souereigne, it is more then high time (my Lord) that ỹ Lords diſcipline be reſtored, & that their ſpreading poyſon be reſtrained, leaſt it be to the hazard, not onely of the Church of God amongſt vs, which can not thriue amiddeſt ſuch peſtilent and cõberſome weedes, but euẽ to the endangering (which the Lord of glory turne from vs) this floriſhing common weale, and her Maieſties moſt royall perſon, crowne and dignitie. Your Lordſhip, I am ſure, for your wiſdome and great experience, which you haue had this long time, can not but knowe what dangers their curſed practiſes, as Cocatriſes, haue brought foorth and hatched. Their holy league of Trident, for the diſpatch of all Chriſtians, what lamentable effectes it hath wrought in Fraunce, Spaine, Flaunders, and diuers partes in Germanie, as alſo in Scotland, and euen in Englande amongſt our ſelues, and amiddeſt our owne bowels, I neede not to declare. What hath thruſt forth vnto vs from our Engliſh fugitiues ſuch peſtiferous and traiterous bookes, defacing Gods holy trueth, the Queene

her

her royall Maiestie, many of her honorable Councell, and sundry of her louing and faithfull subiects, but the hope of bringing that to passe, which that holy league had before determined? Haue they not discharged (if their discharge might haue beene credited) her highnesse subiects from their loyaltie and obedience to her Maiestie their naturall prince? haue not their Bulles pronounced her Maiestie to be no lawfull Queene, whom God hath placed ouer vs? haue not their attempts beene the seede of rebellion, and caused many to practise her Graces destruction? Let the rebellion in the North speake for them, and seale the trueth hereof. Let Felton, Story, Madder, Wodhouse, and one Maine lately executed in Deuonshire (amongst whose papers mention was made of certaine hallowed graines, to be giuen to timeseruing Papists, as tokés for a Passeouer, in the day of our general execution, when we should haue bene al slaine and murthered) beare witnesse. I say nothing of their diuinations for their golden day, of their sorceries, witchcrafts, charmes, and conferences they haue had with the deuill their great master, least I shoulde be to tedious to your Honor: onely let this witnesse their loyaltie and fidelitie to their naturall prince, that to haue their superstitious idolatrie and cursed religion, their pompeous glorie and proud Hierarchie, they woulde haue her Maiesties life, and aduenture not onely their bodies, goodes and lands, but euen their soules, to bring about their malitious purposes. Of Arrians I woulde not willingly write any thing, nor

of

moued: For the Lord is his ſecrete place, and is with him, therefore who can be againſt him? what is a mans bowe? what are his legges? what is the ſwiftneſſe of Horſes, or the ſtrength of an hoaſte, or the fauour of all the princes of the worlde in compariſon of God, in whom is onely the aſſurance of that euerlaſting inheritance? It is the God of Iacob that muſt be our defence, our ſtrong tower and rocke, the Chariot and horſemen of Iſrael, the teſtimonie of his preſence and fauour, that onely can make vs glad. Wherefore, againe and againe I moſt humbly beſeech your Honor, beware of the vaine truſt & confidence of men in men, and in things that are leſſe worth then men. And as God hath in mercie beſtowed vpon your Honor great wiſedome, ſo pray that you may haue a diſcerning ſpirite, that the deceyueable glorie of your proſperitie and high auᵭhoritie, make you not forget your greateſt duetie: that you may ſhine in Chriſtes Church to the benefite of the whole body, defending Chriſt his poore members, to the vttermoſt of your power, and puniſhing all his aduerſaries: that Agag, vpon whom God hath giuen ſentence, may not be ſpared, nor good Ieremie buffeted: that Michee may be preferred, yea though there be foure hundred falſe prophets againſt him. O (my Lorde) God asketh this at your Honors hands, and this Church of England craues it, that his miniſterie may be mainteyned, his trueth may be preſerued and continued, the poore people may be taught and enſtructed, wicked heretikes may be confuted and abondoned,

which

which (alas) encreaſe and growe to infinite nombers dayly amongſt vs. For where through impunitie men may profeſſe what they lyſt, and no triall and examination is had, according to God his worde: there is it any maruell if Papiſts, Arrians, Anabaptiſts, Libertines, and other heretikes of al ſortes doe dayly multiplie and encreaſe? Wil they not creepe in there, where they may haue greateſt reſt and quietneſſe? Who ſeeth not that after the preaching of the Goſpel of Chriſt ſo many yeeres, amiddeſt the great peace and bleſſings God in mercie hath beſtowed vpon vs, becauſe we haue bene negligent to anſwere our callings, to put in practiſe that we haue learned, with bringing foorth the fruites of faith and true repentaunce, and making conſcience of our knowledge, that the Papiſts, thoſe enemies of God, and of her royall Maieſtie, are nowe more in nomber, more obſtinate and froward, more malitious, then they were at her Maieſties moſt ioyfull & happie entrance to her ſcepter & crowne? Did not many more goe to Church, & ſhew their conformitie (as they call it) ſixteene yeres agoe, then nowe? And whereto may all this be attributed, but to impunitie, for that they haue beene winked at, fauoured, and ſpared? which with what meaning ſoeuer it hath bene done, yet how they haue profited thereby, al the worlde may ſee, and their treaſonable practiſes may ſufficiently witnes. And ſurely, had not the only hand of God, in mercie bene our defence againſt them, they had long ere this put vs to our ſhifts, if not preuailed againſt vs. And though they haue bene from

time to time confuted by ſuch learned and notable workes as this is, againſt which they are not able once to hiſſe with any colour of reaſon: though they haue bene (I ſay) courteouſly and gently entreated, yet are they neuer the better, but the worſe, onely like frogges that keepe a great crooking, and ſturre againſt the light of the Sunne: ſo do they againſt the glorious and comfortable beames of Chriſt his Goſpel. Seeing therefore they will not be ſatiſfied with trueth, but abuſe the mercifull lenitie of their gratious Souereigne, it is more then high time (my Lord) that ỹ Lords diſcipline be reſtored, & that their ſpreading poyſon be reſtrained, leaſt it be to the hazard, not onely of the Church of God amongſt vs, which can not thriue amiddeſt ſuch peſtilent and cõberſome weedes, but euẽ to the endangering (which the Lord of glory turne from vs) this floriſhing common weale, and her Maieſties moſt royall perſon, crowne and dignitie. Your Lordſhip, I am ſure, for your wiſdome and great experience, which you haue had this long time, can not but knowe what dangers their curſed practiſes, as Cocatriſes, haue brought foorth and hatched. Their holy league of Trident, for the diſpatch of all Chriſtians, what lamentable effectes it hath wrought in Fraunce, Spaine, Flaunders, and diuers partes in Germanie, as alſo in Scotland, and euen in Englande amongſt our ſelues, and amiddeſt our owne bowels, I neede not to declare. What hath thruſt forth vnto vs from our Engliſh fugitiues ſuch peſtiferous and traiterous bookes, defacing Gods holy trueth, the Queene

her

her royall Maiestie, many of her honorable Councell, and sundry of her louing and faithfull subiects, but the hope of bringing that to passe, which that holy league had before determined? Haue they not discharged (if their discharge might haue beene credited) her highnesse subiects from their loyaltie and obedience to her Maiestie their naturall prince? haue not their Bulles pronounced her Maiestie to be no lawfull Queene, whom God hath placed ouer vs? haue not their attempts beene the seede of rebellion, and caused many to practise her Graces destruction? Let the rebellion in the North speake for them, and seale the trueth hereof. Let Felton, Story, Madder, Wodhouse, and one Maine lately executed in Deuonshire (amongst whose papers mention was made of certaine hallowed graines, to be giuen to timeseruing Papists, as tokés for a Passeouer, in the day of our general execution, when we should haue bene al slaine and murthered) beare witnesse. I say nothing of their diuinations for their golden day, of their sorceries, witchcrafts, charmes, and conferences they haue had with the deuill their great master, least I shoulde be to tedious to your Honor: onely let this witnesse their loyaltie and fidelitie to their naturall prince, that to haue their superstitious idolatrie and cursed religion, their pompeous glorie and proud Hierarchie, they woulde haue her Maiesties life, and aduenture not onely their bodies, goodes and lands, but euen their soules, to bring about their malitious purposes. Of Arrians I woulde not willingly write any thing, nor

of

of the other Heretikes (I meane) Anabaptists, Libertines, (which are in deed at this day al shrowded & fostered vnder that name of the familie of loue) but that I know al these heresies do mischeuously encrease amongst vs. But I will leaue them, and their pestilent positions, which both by reading their bookes, and by the confession of some that haue returned from their errours, I haue obserued and gathered, and will reserue them to a more fitter treatise: praying your Honor by all meanes, both to procure me that fauour, that I lose not my labours by Satans malice, and also specially to be carefull for the preseruation of the Church of GOD, that his Gospel hauing a free course amongst vs, these Dagons may fall downe, and breake their neckes, by the power of his presence, and your Lordship be discharged before God: which if your Honor doe not, and that to the vttermost of your power, your sinne lyeth before the doore readie to deuoure you.

The Lord Iesus blesse your Honor, and make you zealous and faithful for the Gospel, that the canker of these heresies fret no farther, but may in time be stayed, that God may be glorified, his poore Church preserued, and his gracious blessings sealed amongst vs, not onely in our dayes, but in the dayes of our childrens children after vs.

Amen.

Your good Lordships most bounden and faithfull, Io. Feilde.

To the moſt excellent Prince Henry King of Nauarre, Prince and Soueraigne Lord of Bearne, &c. Peere and chiefe Prince of the bloud royall of Fraunce.

THIS litle booke which I preſume to offer to your maieſtie (my very good Lord) belongeth vnto you by a double right. Firſt in reſpect of the matter: for it intreateth of the Church, whereof it hath pleaſed God to raiſe you vp to be a defender in our countrey of Fraunce. Then in reſpect of the Authour himſelfe: for ſeeing that he hath vowed and giuen himſelfe to your maieſtie, with all that by Gods grace he is able to bring foorth, the proprietie and right is in you. Wherfore, if it ſhall pleaſe you to reade, you ſhall finde herein a little after, what ought to be the right condition of the Church of God, and what now at this preſent it is vnder the tyrannie of the Pope, in the Church of Rome, and conſequently, what honour God hath ſhewed vnto you in our time, chooſing you out from amongſt ſo many great Princes, to deliuer it from ſuch a bondage. The world will make no accompt of theſe honours: neither is it of the worlde. But to a Chriſtian Prince, who will conſider that God doth hold his Church ſo deare, that he hath giuen his dearely beloued ſonne to the death, and to the contempt of the world for her ſake, this honour ſhalbe more precious in his ſight, then the whole world. This vndoubtedly is a great work, & wherin verely there is much toile: for the word of God is certaine, that the nations and kinges of the earth, for the moſt part, will bande themſelues together, to maintaine

and

and vnderproppe the kingdome of Antichrist. But beyonde this, as in all great thinges, so in this there remaineth at the end of this toyle, a most assured victorie. For this thing the word of God telleth vs, that it must needes be that that kingdome must fall, and that Christ must be acknowledged through all, to be the King of kings, and Lord of lords, yea that they themselues which shall haue mainteyned Antichrist, shall hewe him in pieces. Of this trauel the worst and greatest brunt is already past, God hauing for the comfort of his children, deuided it amongest so many great and notable personages, which in our time haue trauailed therein, and nowe haue rested themselues from their trauailes, in that same blessed happines. And if so be any thing yet remaine, it behoueth that you take good courage: For God who hath crowned you, will also crowne this good worke by you, and as for the forces which now they doe seeme to make, what are they else but the gryping wringings of Antichrist? And these griping wringings are euident and vndoubted tokens that his death draweth neere. God hath made you (my very good lord) to know his trueth euen from your childhoode, and he hath employed you in his woorke in your first youth. Hee hath beautified you with great gifts to this ende, as strength of body, quickenes of spirite, valiancie of courage. And employing these in his seruice, he will crowne them in you with happines, honour, riches, and high aduaunce-ments. For these are no other then accessories, and he who hath giuen you the principall, can giue you these: and by him alone also it is that kings reigne, and that princes iudge the earth. And (Sir) this is that which he requireth of you. This is it, that Christendome looketh for at your hands. This is that, which all good men

doe

doe promiſe themſelues. This then is the alone and onely marke that your maieſtie muſt ame at. And therefore (Sir) as one of your moſt lowely ſeruants, I make this humble petition, that day and night you may liuely repreſent and keepe before your preſence, the dignitie and greatnes of this charge, to which God hath called you: that you may employ thoſe rare gifts which he hath giuen vnto you for the eſtabliſhing of his kingdome, that you may thinke then to reigne moſt ſafely, when he ſhall reigne by his worde in the middeſt of you. This is the moſt ſure and ſhort way, that your truſtie ſeruantes can direct you in, for the eſtabliſhing of your highnes. I beſeech God therefore (Sir) that it will pleaſe him to aſſiſt you through his ſpirite, in this worke, to gouerne your heart, and all your actions, and to heape vpon you his bleſſings both ſpirituall and temporall, to his owne glorie, and the benefite of his Church.

Your moſt humble, obedient, and faithfull ſeruant, *Du Pleßis.*

To the Reader.

I Pray thee (gentle Reader) to reade this treatiſe, not as hauing alreadie founde the trueth, but ſeeking for it likewiſe, and I pray thee to read it out before thou iudge of it. And if it accord as the doctrine of the trueth, I adiure thee in the name of God, & by thine owne ſaluation, that thou openly declare it. For it behoueth that we waite no longer to ſpeake, ſeeing once, that wincking at the kingdome of Antichriſt, our kingdome falleth to ruine, in the ruine whereof is the danger of vs all. If yet there be founde any doubt, they ſhewing it by writing, we ſhall by the grace of God endeuoure to make it cleare. But if there be any, which will improue the whole, I praye them that they wil anſwere point by point, and reaſon by reaſon, in the ſpirite of ſinceritie and gentlenes, ſeeking in ſteade of the priſe of victorie, the ſaluation of the people, and not the glorie of this world. For I proteſt before God, that in this treatiſe, I haue aimed at no thing elſe but their ſaluation.

What

What the visible Church is, and what are the sundry states thereof.

CHAP. I.

GOD, though his might the Creatour of mankind, vouchsauing of his owne good wil, to be the Father thereof, would that the Church should be honoured & acknowledged as mother of all those, of whom he vouchsaueth to be Father, in his Sonne Jesus Christ our Lord: And forasmuch as we are not saued, but in this that God hath allowed vs for his children, and that he hath allowed none to be such, but those that are regenerated, and nourished vp in his Church: if we desire our saluation, it is necessarie that we acknowledge her, in whose lappe we haue it. And if we will be heires of the Father, we must be vnited in the familie of the mother, in which it hath pleased him to beget those againe, whom he hath ordeined to be heires of his kingdome, and coheires of his deare-

ly be-

ly beloued sonne Jesus Christ our Lord.

All they that are knit and incorporated into this Churche in true faith & charitie, are partakers of this inheritance, because they are members of the body of Christ: and without her, as there is no true fayth, nor charitie, nor Christ, so also we ought not to seeke any saluation, but in her. And therefore if a man would speake properly, we should call the Churche, a company onely of those, whom God hath chosen to euerlasting life, in al times & places, which is to man inuisible, who can not enter so farre as to knowe Gods will, neyther the hart of man himselfe, but is only visible to God, who knoweth those that are his (as the Apostle saith) & hath sealed them with his owne seale. Notwithstanding, forasmuch as charitie hath commaunded vs to presume particularlie of all those that are called the Churche of Christ, that they are of the nõber of his elect, & that as they are bodily there assembled together, so also that they are there spiritually incorporated, albeit on the contrarie part the doctrine of fayth generally teacheth vs, that the wicked to the end of the world, are min-

2. Tim. 2. 19.

gled

gled with the good, the Goates with the Sheepe, the chaffe with the graine, & the tares with ỹ good corne: yet will we commit vnto God, the searcher of hartes, the knowledge of the inuisible Church, & will content our selues to search for the visible in his word, into which all they must retire themselues in this world, which wil be gathered into the inuisible Churche in the world to come.

Notwithstanding, by the way we will note the differences that are betwene these two. The inuisible Church cõtaineth none but the good. The visible Church contayneth both the good and the bad, to witte, that onelye the electe, this all those indifferently, which are brought into her by the preaching of the trueth. And for this cause S. Augustine saith of that, that she tooke her beginning by Abel and not by Caine, who was the elder: and contrarywise of the other he saith, that the self same begate Abel & Enoch, Simon Peter, & all Christians &c, as one people, hauing also begotten Caine and Cham, Ismael and Esau, and Simon the sorcerer with his cõfederates. The inuisible Church is partly considered

August. vpõ the 64. Psal.

August. lib. 1 de Baptism. contra Donatist cap. 16

ly considered in heauen, & partly in earth, cõprehending aswell those which triumph already with their head Iesus Christ our Lord, as those which yet fight here beneath in the earth for his name, against ỹ world & against themselues, & which shal fight in ỹ same church after vs. The visible church is considered properly to consist in them, who not onely fight here in earth for the name of Christ, but as well those that fight vnder his name, with false markes & standerds & ensignes. And for this cause, that is considered euen from the first faythfull vnto the last, bringing all the states & ages of the church into one: this according to certaine places & times, forasmuch as she is not vniuersally visible (and to be seene) at one push, but according to the ages, and in her degrees. In the inuisible, there is a great many sheepe, which neuer were gathered into the visible, and contrarywise in the visible, a great many wolues which neuer shalbe receiued into ỹ inuisible. And therefore S. Augustine sayth, that there are a great many sheepe without, and a great many woolues within: and S. Paul saith also they are not al Israel which are of

August. homil. in Ioan. 45. & ca. 20. lib. 5. de bapt. &c.

Rom. 9. 6.

Israel.

Israel. For to be in the church, or rather to say, of ỹ church, is to be vnited with Christ, & incorporated in the company of the faithfull, through true faith towards God, and charitie towards our neighbor. And there is no doubt, but that many here and there vnder Paganisme it selfe, had this desire, which yet bodily they could not accomplish, the which notwithstanding they are bound to doe with all their power: as contrarywise, to be separated from the church, is not onely to be without the assemblie, but to haue no participation of Christ, nor vnion of faith and charitie with his faythfull. Of the inuisible it is sayd, that ỹ gates of hell shal not preuaile against her. Of the visible, that she shalbe so troubled, that a mã shall not finde faith on the earth, that charitie shalbe as it were quenched, insomuch that the elect themselues, if it were possible, should vtterly quaile. And therefore it is not without cause that we say in our Creede, that we beleeue the church. For if we ought to hold nothing for certaine, but that which we see with these carnall eyes, there is no dout, but that in all the states & ages of ỹ church, there should many times

Mat.16.
Mat.24.11
Luke.8.8.

be found such a confusion, as ỹ good graine should be altogether hid vnder the chaffe, without any appearance of the Churche, and yet notwithstanding this was then, whē God sayd to Elias, that he had reserued in the same 7000. whereof the chariot of Israel, the Seer of the Lord, I say, he to whom the good people ought especially to haue beene knowen, could not outwardly knowe one: and euen then & there when the state of the Church was such, as God could not be serued visiblye, but in Iewrie.

All these differences notwithstanding, we do not beleeue two Churches, nor two espouses of Christ, but we beleeue one onelye considered diuersely: one in the blade, and the other in the graine, one in the threshing flooze, another in the garner, one in the mine, another now already fyned, the one inwrapped yet in the minglings of the world, the other before her husband without spotte or winckle. Altogether like as by a familie, we properly vnderstand the children only, although speaking more generally we comprehend the seruants themselues, & by a Citie we vnderstand the vnion of

on of Cittizens, albeit many times one part be at cõtention, & considered apart by it selfe, deserueth not but to be rooted out.

Returning then to our purpose we will call ỹ visible church, the company of those, which make profession to serue the true God in Christ, of which we haue presently to intreate. This Church hath had three principall states or ages, one without the lawe, then (say some of the auncient Fathers) when man was but in some sort corrupted by the sinne of the first, when he was notwithstanding in some sort a lawe to him selfe, & naturally felt himselfe conuinced of his sinne, that is to say, he felt his euil, to seeke for remedy for the same: although in very trueth this state and age of the Church, found it selfe no lesse corrupted then ỹ rest. The second was vnder the lawe, when it began in such sort to accustome it selfe to sinne, that it grewe into a natural habite through the same: and then for to shewe the sinne therof, the lawe was giuen as a glasse, in which she might consider her filthinesse, and how farre of she was from that shee presumed, to the ende she might returne again to be cleansed. The

thirde was vnder grace, in Iesus Christ promised to our first parents by & by after their fal, and who, when the fulnes of time was come, was sent of the Father, who brought remedy to all them, that before eyther had, or presently did feele their euil, and sought remedy in his merite. Under the first, the Church was visible amongst men, but if you compare those which serued God in puritie, w̄ the others, we shal finde that they were entangled in a wonderfull confusion. Under the second, the Church was visible in one people, issued from the loynes of Abraham, to witte, the people of Israel, but not so eminent, if we consider not so much what the countrie, as the people themselues were, in comparison of the rest of the whole world, and the great Empires that florished at that time. Under the third, is comprehended all peoples & nations without any exception or accception whatsoeuer, being now visible in one Countrey, or other, fewe or many, and therefore we call her Catholique, or vniuersal, to witte, which is no more tyed to the familie of Iacob, nor to Ierusalem, as vnder the second estate or age (for from

all

all partes it ought to be gathered there) but who adopteth for childrē of Israel & of Abraham, in all places those that haue the fayth of Abraham, and for citizens of Ierusalem, all the citizens of ỳ world, which serue God in spirite and trueth. This is ỳ which Christ hath taught vs, when he sent forth his Apostles into all ỳ world, and S. Paul, when hee sayth, that the wall is broken downe, that there is no more Iew nor Greek, but ỳ al are one in Iesus Christ: & ỳ which is noted vnto vs in the Apocalypse, by ỳ Citie hauing xii. gates, three into euery quarter of the world. In which also, after the Prophets and Apostles, the auncient doctors of the Church agree: that after the vocation of the Gentiles, there is not any nation or citie more priuiledged then another, but that all the world is the threshing floore, the field and inheritance of the Lord. All peoples is Iuda and Israel, all cities Ierusalem, all houses the house of God, so ỳ he be there worshipped & serued: so far is it of ỳ at this day, any place what soeuer it be, may attribute any spirituall prerogatiue more to it selfe, thē to another.

Mat. 28. Galat. 3. 28

Ephe. 2. 14

Apo. 21. 13

Cypri. de simplicitate prelatorum. August. passim contra Donatistas.

This vniuersal Church comprehendeth

vnder her all the particular Churches, gathered together in diuers parts of ỹ world, the which likewise we cal ỹ Christiã Churches, ỹ is to say, assemblies which cal vpon one only God by Iesus Christ, as the East Church & West Church, ỹ Greek Church, and the Latine Church, the Church of Corinth, the Church of Galatia, of Ephesus, of Rome, of Carthage: notwithstãding to speake properly, no: Catholike or vniuersal, but parts of the Catholique or vniuersall. No more then when we speake of some parts of the Ocean sea, we call all those the sea, as the South sea, the North sea, the Athlantique sea, the Cantabrique sea, and the Britannique sea, &c. and we say of al these, it is the Ocean sea. And yet notwithstanding we knowe that there is but one Ocean, and not many, whereof by these names we make many distinctions, seeing it is but one body & vniforme, from which the vnion cannot be seuered, but only distinguished, as wee ought also to acknowledge in the Church. And therefore he that saith that the Church of Rome, & ỹ Catholique Church is al one, he speaketh no lesse improperly, thẽ he that should say,

that

that the Britannique sea were ỹ whole Ocean sea, or the Tyrrhene sea it self, which yet is but a part of the Mediterraneũ sea.

Nowe the visible Church is in the worlde, and the worlde as we may feele in our selues, is an vncleane worlde, & therefore liuing vnder such an infected ayre, it is impossible, but that shee shoulde be defiled, and drawe vnto her much corruption. It is also compounded of men, and outwardly gouerned by men, and all men are flesh and blood, and by a consequent corrupt and imperfect, subiect to ignorance and malice. It is then possible that sometimes shee be corrupted, and impossible that in this world she appeare in any sound perfection. Notwithstanding, because the Scripture sometymes in speaking, hauing regard to that which is reputed vnto her (in consideration of Iesus Christ her husband) before God, and sometimes also not according to that she is, but according to that shee ought to be, not so much to praise her, as to prouoke her to make her selfe worthy of that praise, shee is graunted these titles of the Churche, to which she is not alwayes conformed: be it that we con-

sider

sider her in the men, whereof she is compo-
sed, or the doctrine it selfe that is taught
in her. She is called the kingdome of hea-
Mat. 13.47 uen, or the kingdome of Christ: but Christ
Iesus, which is the king himself that raig-
neth in her, compareth her vnto a net cast
into the sea, which draweth vp to him both
good and bad fishe. This then is as much
to say, as in this kingdome of heauen the
deuill hath his subiects, which perteyne to
his tyrannie. Saint Paul also there cal-
1. Tim. 3. 15. leth vs the house of God, and exhorteth vs
to take heede howe we there behaue our-
1. Tim. 2. 20. selues: but the selfe same Paul would not
hide this from vs, that in the same house
there are not onely vessels of golde and of
siluer, but also of woode and of earth, the
one (I say) to honour, and the other to dis-
honour: whereof Saint Augustine hath
August. lib. 7. cap. 51. de Baptismate, & libro de vnitate ecclesiæ cap. 4. taken his distinction of those that are in the
house, and yet are not of the house. And
this that we confesse in our Creede it selfe,
that the Church is the Communion of
Saints, it is not meant that all they which
are there assembled, are sanctified by the
spirite of God in Christ, but rather that
there is no true Communion, no true ho-
linesse,

lineſſe, but in the Church, calling it, as we are alwayes accuſtomed, by the beſt part. And thus much of the corruption of the perſons.

Concerning the doctrine ſhe is called his ſpouſe, altogether faire and without ſpotte, the faithfull Citie, the Citie of righteouſnes, the temple of God, and the pillar of trueth. By theſe goodly titles ſhe ſhould be ſtirred vp to pleaſe him, who vouchſafeth to call her by theſe names, and to be obedient vnto him. In meane time it oftentimes falleth out, that the Church gouerned by naughtie Paſtors, preſumeth to be ſuch, as her titles ſet her foorth to be, and that ſhe can neuer be any other, ſo that ſhee dareth to ſay, I am a Queene, and can be no widowe, and ſo maketh voide the goodneſſe of God, through which alone ſhee is decked with all theſe titles. Shee neglecteth the voice of her husband, and maketh lawes at her owne pleaſure: her gouernors will gouerne her after their guiſe, thinking that they are wiſe ynough of themſelues. And hereupon the Prophets haue beene conſtrayned to change their ſpeach, according as ſhee changeth her gouerne-

Cant. 4. 6.
Iſa. 1. 21.
1. Tim. 3.

ment,

ment. This is the cause why they haue called her strumpet and adultereſſe, that they haue reproched her, that she hath played the harlot vnder euery bulshie & greene tree, that they call her Princes the Princes of Sodome, and her people the people of Gomorrhe: to be short, that they threaten her that God will remoue his tabernacle from thence to others. And Saint Paul sayeth that they should be so deceiued, for hauing neglected the trueth of God, that they shal worship Antichrist in the Church. The reason hereof is very cleare, that the Church is as the moone, a body thicke & cloudie, which hath no light but from Christ the sunne thereof. By meanes that she looketh towards him, she is bright and cleare, and the more she turneth away from him, the lesse brightneſſe she hath, & sometimes she withdraweth her selfe so farre from him, & so great a masse of earth setteth it selfe betweene them, that she seemeth altogether eclipsed.

Isa.1.10. — Ier.3.12. Ezech.18. 23. — 2.Thess. 2.

Hereof it is, that of this vniuersall Church dispersed throughout the whole worlde, and gathered together into particular Churches of all the nations thereof,

wee

wee maye see some vtterly rooted out by the iust iudgement of God, as the Philippians, Colossians, & many others of the East, which were erected by the Apostles thẽselues: others to be erected else where, though the euerlasting goodnesse of God towards mankinde: Some by the corruption of men, to be corrupted both in maners and doctrine, as those of Greece, of Egypt, of Affrike, &c. Others by the presumption of their leaders, hauing nothing left sound, as the Church of Rome at this day. To be short, some other gone from heresie to infidelitie, as in the coũtries where Mahomet begunne his sect, which are altogether the fruites of the first sinne of man, who of him selfe turned awaye from God to himselfe, and was blinded in his owne loue, thinking to be wise enough to guide himselfe without the worde of God. Thus much in few words, concerning the parts of this visible Church, nowe vniuersall. But let it suffise for this time, that wee resolue our selues, that this Church is the Assemblie or Congregation of all those which make profession of Christ, throughout the whole worlde: that vnder her are

comprehended al the particular churches, to which the promises of Christ, made to this vniuersall Churche, belong equally: That of the same some are pure, and some impure, according as they are turned away from God to themselues: to be short, that the purer churches are impure before God, seeing he hath not founde puritie in his angels, sauing that he supporteth them in mercie, in Iesus Christ his sonne our Lorde.

That of the visible & Catholique Church, some partes of it are pure, and some impure, and which be the infallible markes of the pure Churches.

CHAP. II.

The Catholique or vniuersall visible Church is the assemblie of all those which make profession of the Gospell of Iesus Christ throughout the whole worlde, distinguished (as we haue sayd) into many particular Churches, all which do make but one body. Of all these particular, as members and parts of one

the selfe same body, some are pure, other some are impure, some more, & some lesse sounde, and some at this day are sicke euen vnto death, which in times past were more healthful, according as all are composed of men, and therefore are subiect to be partakers with their faultes. Those that are of the purer and sounder Churches, we call them sound and true Churches, cõsenting to the true doctrine, which is the name, that for the most part, the auncient fathers haue giuen them. The others wee call the erring, hereticall or schismatical Churches, according as they erre, either in faith or in charitie, agaynst the square and right rule of Christ, or against the rule of his Church, either in the one or in the other, notwithstanding euery one in his degree. And yet for all this, both the one and the other are truely Churches, that is to say assemblies, that make profession of Christ: but they are not pure Churches, that is to say, seruing God in Christ onely, in puritie and veritie: euen like as a lying person is truely a man, albeit he be not a true man, & a man ceaseth not to be a man, howsoeuer he be disfigured without, and inwardly infected

fected with leprosie, and in such sorte benommed of his members, or else troubled in his senses, that he is depriued of the principall actions of a man, yea, and of those things also, in outwarde appearance, that make difference betweene a man & a beast, I meane, speache and reason.

I knowe very wel that the auncient fathers, and principally the Latines, they cõmonly call the pure Church Catholike, by excellencie, to distinguish it from the congregation of heretikes: but to speake properly, there is no particular Church, howpure & sound soeuer it be, that can bee called vniuersall: And if we giue them their name, because they are partes of the vniuersall Church, by the selfe same reason, it should agree aswell to the most impure Churches themselues. And in deede this worde (Catholike) was not put in our Creede, for to distinguish a pure Church from an impure, but to distinguish the Iewish Church, in times past tyed to Ierusalem, from the Christian Church, which by the cõming of Iesus Christ, was spread throughout the whole worlde, that is to saye, to authorize the vocation of the Gentiles

tiles against the pretended prerogatiues of the Iewes, against which S. Paul hath written in the three first whole chapters of the Epistle to the Romaines: and to shewe that according to that, that was foretolde by all the Prophets, that all people were made one in Iesus Christ, which was the principall controuersie that made greatest hoyle in the primitiue Church. And if a man shall deepely way this thing, he shall finde that this maner of speaking vsed of the auncient fathers, calling the sound and true Church Catholike, came of the reasoning they had against ỳ Schismatikes, as against the Nouatians, Donatistes and others, who tooke vpon them to binde the whole Church to themselues, and shut out all the rest of the world besides: as namely the Donatistes, who tyed it to a little corner of Affrike, vnder the colour that they presumed that they themselues were more holy then the rest, against whom, to ỳ ende to stoppe their mouthes, they opposed the Catholike or vniuersall Church according to the Scripture, spredde throughout the whole world.

Rom. 9. 10. 11. cap.

Augustin. pastin. contra Donatist.

Nowe it followeth that we search out

the true markes of this Church, which we
call the true & pure Church, or if we like
better, ỹ Catholike Church, to distinguish
it from the impure & erroneous Church.
We have said alredy ỹ God, vouchsafing
through his goodnes to be ỹ father of one
sort of men, would also that his Church
should be the mother, and we knowe very
wel, that it belongeth not to the mother a-
lone, to bring forth children into the world,
but she is a true mother who also nouri-
sheth them, and careth for them, after shee
hath brought them forth. Nowe through
Baptisme we are avowed to be the childrẽ
of God, and of children of wrath which we
were, we are through his word cherished &
nourished vp in the faith: and she at the first
giuing vs sucke, and afterwards more fast
and strong meate, through the Communi-
on of Christ his bodye in the Supper, we
are more and more vnited to him, and by
this meane inuested into that heauenly in-
heritance. It followeth then, that she is the
pure Church and true mother, who bin-
geth forth vs her children through Bap-
tisme, regenerateth & norisheth vs through
the worde, knitteth vs to Christ, and so a-

amongst

mongst our selues one to another, through the Sacrament of his Supper: that is to saye, thee is the true mother, in which the woorde of God is purely preached, and the Sacraments according to the same woorde duely administred. In the Church of Juda and Israel, Circumcision occupied the place of Baptisme, & the Passeouer of the Supper, the woorde of God alwayes keeping his place, as the ordinarie nourishment of the children of God: and therefore we see, that after their entrie into the land of Canaan, Josue being admonished by ꝑ Lord, to repaire those faults committed in the desert, made the people to be circumcised, and bound them by an othe (if they would be his people) to keepe the word of God, that is to saye, if they would bee his Church. Likewise Josias, after so great confusions and mingle mangles, when he would reforme the Church, in which there was not so much as ꝑ visible marke, which circumcision had left in ꝑ flesh, we see that he began there, first digging vp as it were the law, which had bene buried, & published the same, and made the people to sweare solemnly vnto it. And cõsequently he caused

Iosue. 1. 18 & 19. cap.

sed a Passeouer to be proclaymed in these
woordes: Celebrate the passeouer of the
2.King.23. Lord your God, as it is written in ỹ booke
2.Chr.34. of this couenant, that is to say, according to
2.Chro.35 the ordinãce of the Lord your God. Esdras
also after he was returned frõ Babylon,
for to reedifie the temple, and to restore the
Church, he began at these foundations: he
expoundeth the lawe vnto the people, and
maketh thẽ to sweare in the forme of that
couenant, and after to nourish and fortifie
them in ỹ hope of their saluation to come,
he restoreth againe the true vse of the Pas-
chall, according to those things (sayeth he)
which were written in the booke of Mo-
ses. To be short, al ỹ true seruants of God,
Nehem.8. after that there came any great scattering
&9.3. of the Church, & being willing to redresse
Esdras.7.6 it, they haue alwaies before al other things
restored these markes, no otherwise then a
good Captaine, who after a great slaugh-
ter & confusion, raungeth his men into an
aray, and planteth his standerds in some
high place, to the end they may shew them
selues to all sides. Iesus Christ, who is
the true husband, hath giuen vs no other
markes, to knowe his espouse by. For this

cause

cause that he calleth the Church his wife, he teacheth her her duety, which is to obey his worde, and not to hearken to the voyce of a straunger, not to lose the tokens, nor to defile the Jewels and pledges of her mariage: but marke how he speaketh in expresse wordes, He that is of the trueth heareth my voice. And againe, My sheepe heare my voice, and I knowe them, and they followe me: and in another place, Ye heare not, because you are not of God. The pure wife and Church then of the trueth, is onely she which heareth the voyce of Christ. Not a voyce in the ayre, or an imaginatiue voyce, but that voyce which hath it Echo out of ỹ scriptures, and which will resound vntill ỹ end, to witte, the same that is pronounced by the mouth of his Prophets & Apostles, vpon which Saint Paul teacheth vs, that the Church is founded, Christ Jesus being the chiefe corner stone. This is the cause why sending foorth his Apostles to erecte the Christian Churches, he saith vnto thẽ, Goe and teach all nations, baptizing them in the name of the Father, &c. and teaching them to keepe all that I haue commanded you. And in the Actes we reade, that the

Ioh. 18. 37.

Ioh. 8. 47.

Ephe. 2. 20

Matth. 28. 19.

Marke. 16. 15.

sed a Passeouer to be proclaymed in these
woordes: Celebrate the passeouer of the
2.King.23. Lord your God, as it is written in ỹ booke
2.Chr.34. of this couenant, that is to say, according to
2.Chro.35 the ordinãce of the Lord your God. Esdras also after he was returned frõ Babylon, for to reedifie the temple, and to restore the Church, he began at these foundations: he expoundeth the lawe vnto the people, and maketh thẽ to sweare in the forme of that couenant, and after to nourish and fortifie them in ỹ hope of their saluation to come, he restoreth againe the true vse of the Paschall, according to those things (sayeth he) which were written in the booke of Moses. To be short, al ỹ true seruants of God,
Nehem.8. after that there came any great scattering
&9.3. of the Church, & being willing to redresse
Esdras.7.6 it, they haue alwaies before al other things restored these markes, no otherwise then a good Captaine, who after a great slaughter & confusion, raungeth his men into an aray, and planteth his standerds in some high place, to the end they may shew themselues to all sides. Jesus Christ, who is the true husband, hath giuen vs no other markes, to knowe his espouse by. For this

cause

cause that he calleth the Church his wife, he teacheth her her duety, which is to obey his worde, and not to hearken to the voyce of a straunger, not to lose the tokens, nor to defile the Jewels and pledges of her mariage: but marke how he speaketh in expresse wordes, He that is of the trueth heareth my voice. And againe, My sheepe heare my voice, and I knowe them, and they followe me: and in another place, Ye heare not, because you are not of God. The pure wife and Church then of the trueth, is onely she which heareth the voyce of Christ. Not a voyce in the ayre, or an imaginatiue voyce, but that voyce which hath it Echo out of ỹ scriptures, and which will resound vntill ỹ end, to witte, the same that is pronounced by the mouth of his Prophets & Apostles, vpon which Saint Paul teacheth vs, that the Church is founded, Christ Jesus being the chiefe corner stone. This is the cause why sending foorth his Apostles to erecte the Christian Churches, he saith vnto thẽ, Goe and teach all nations, baptizing them in the name of the Father, &c. and teaching them to keepe all that I haue commanded you. And in the Actes we reade, that the

Ioh. 18. 37.

Ioh. 8. 47.

Ephe. 2. 20

Matth. 28. 19.

Marke. 16. 15.

Actes.2. 42. faithfull continued in the doctrine of the Apostles, in the Communion, & breaking of bread, & in prayers, which is no other thing but a briefe description of the true Church of Christ, instructed by the worde, in true faith, and knit together in true charitie, through ỹ Communion ỹ is in him. The which thing S. Ambrose teacheth vs, saying, that the Catholique Church is ỹ, where God speaketh w̃ his seruãts: and S. Augustine also, whẽ he placeth ỹ ministerie of ministers & pastors of ỹ Church, in the word of God & Sacramẽts. Let vs yet adde hereunto ỹ third mark of this church, albeit it be not of ỹ substance, but outward, to wit, ỹ lawful vocation of pastors & ministers of ỹ Church, which haue the administration of ỹ things aforesaid. For seeing ỹ there is question of preaching, be it by the word, or by ỹ Sacraments, which are vnto vs as a word ỹ may be felt, and ỹ to preach, it behoueth ỹ the ministers be sent: it is very necessary ỹ the Church of God haue an order, to send forth their pastors. But more shalbe seene of this point in another place.

Ambros. lib. de salubr. cap.7.

August. contra Cresco. Grãmat. lib. 2.cap.11 &c.

Rom. 10. 15.

We wil call then the true & pure Churches all those, wherein we finde the worde of God,

of God, and Sacraments purely and lawfully administred, that is to say, (as Cyprian saith) according to the institution of the Lorde. And we nothing doubt to communicate with them, & that God is there president, howsoeuer in some certaine pointes of doctrine there haue bene some errour, and in the outward policie some abuse, and corruption, and impuritie in maners: for it behooueth that alwayes we resort thither, when the chiefe pointes of the foundation of our saluation be there truly taught, seeing we are men, & the Churches are compounded of men, as speache and language consist of syllables and letters: of the qualities of which men, as long as the Church is in this world, she is alwayes a partaker. As concerning the false and impure Churches, they are not so easely to be defined. Trueth, soundnes and right, are but of one sort: but errors, diseases, & crookednesses are without nomber. Againe, there are many kindes & degrees of impure Churches: notwithstanding, we can say in one worde, that al those Churches are impure, in which the word of the Lord, and his Sacraments are impurely ministred, that is,

are administred both against the honor of God, and the saluation of our neighbour: and because that the whole Gospel is nothing else but faith and charitie, and whole Christ, nothing but head and body, we may make two principall kindes thereof, calling those Heretikes which erre in ỹ faith & doctrine of Christ, & those schismatikes, which sunder themselues from charitie, and from ỹ communion of his body which is the Church, yea although they agree otherwise to the trueth of doctrine in all pointes.

Nowe as there are many pointes, in the Christian doctrine, so also there are many kindes of heresies, some in one point, and some in another, and some in one point more heinous and grieuous then another, and furthermore, some in one point alone, and others in more points then one. No otherwise then in a naturall body, some sicknesse is in the vitall part thereof, another in the instrumentall, one a simple heate of the liuer, another a burning in all partes of the body alike: to be short, one a distemperance in some one part, another distemperature, or euil disposition of al the body.

Such

Such a Church then, as hath plaied the harlot with false gods, and hath beleeued the noughtie counsaile of men, may be in such sort infected with heresie, that euen from the crowne of the head, to the sole of the foote, a man shall not see one sounde place. Notwithstanding, these ceasse no more to be the Churches of Christ, because they are heretikes, then a man that is diseased, ceaseth therefore to be a man: but in this that they are Heretikes in the doctrine of Christ, this sheweth vnto vs that they are yet Churches, howsoeuer we distinguish the disease from the body, altogether like as we know that a sicke man is a man, and not yet the carkasse of a man. But then they are not any more Churches, when they come to the heresie of infidelitie, when Christ, who is the soule of the Church, is no more accompted for a Sauiour and Mediatour, when this mediation which ioyneth Christ to his Church, as the necke doeth the head to the bodye, is cut of: as for example. When the Christians of Asia in many places, of Nestorians became Mahomites, that is to say, of Heretikes became Infidels (what praise soeuer the

Alcoran

Alcoran giueth to Iesus Christ) because then the soule is out of the body, and the winde pipe is cut, and the bill of diuorce is published betwixt Christ and them, after they haue once openly maried themselues to another, and haue sought their happines and saluation, without him.

This is to come againe to that I haue before spoken of, that the markes of the true Church are these, that of a pure and chaste wife of Christ, and the mother of the heires of the father, she engender children to God, ẏ she nourish them vp vnto him, and that she vnite them vnto Christ: for one of these points alone, maketh her not worthy of this title, but all together: for she is not a true mother, who engendreth children, and afterwards leaueth them at ran-
Ezech. 16. 20. don, and yet shee is truely a mother. Now
Ezech. 23. 37. such a one was the Church of Samaria, or the Church of Israel, in which there was remaining circumcision and also the lawe, but this was in name only. She was (saith the Lord) an adulteresse, and played the harlot with euery one that came, that is, there was no idolatrie which was not welcome thither: and yet a litle after, he

sayth

sayth she engendred children vnto him. She engendred (I say) children to God, who accompted them his owne through circumcision (although she had deserued by these adulteries to be reiected) forasmuch as ỹ diuorce was not yet made with her, and they as yet were in the couenant: but hauing brought forth children to God, she offreth them vp to Moloch, she maketh them to passe through the fire, she enstructeth them in al idolatrie, that is to say, she giueth them to the deuill, and made them inheritours of hell, asmuch as laye in her. Now it is said in the selfe same places, that Jerusalem, sister vnto Aholibah, in which also God had chosen his tabernacle, had done much worse, in such sort that she was made lower thẽ Sodom. This thẽ is that, Mat.23.15 that Jesus Christ sayth to ỹ Pharises, Ye trauel by sea & by land to make a proselyte, that is, to the ende you may circumcise a Painime, and bring him into the Church, and when this is done, ye make a double childe of hell: for ye teache him as ill, that circumcision is worse to him then vncircumcision, because that his knowledge which he hath of the true God, turneth to

his

his condemnation. That the like shoulde come to passe to ỹ Church of Christ, there is no doubt at all: for in the beginning there haue bene heresies in the chiefe articles of our faith, that is, diseases in the principal and vital partes of the body, as namely, in the doctrine of the Godhead and eternitie of Iesus Christ. The sinne of man deserued death: It must needes be then, that the mediatour was very God and very man, Man, for to die the death, and God, to ouercome death. And therefore they which denie the diuinitie of Christ, they deny the principall qualitie of ỹ mediatour, through which we obtaine saluation. Now the diuinitie is made nothing, when ỹ eternitie is made void. For where we finde the beginning, there naturally we neede not doubt of an end. This heresie and many such like were scattered throughout many notable Churches: Notwithstanding, forasmuch as the auncient Church hath iudged that their baptisme ought not therfore to be reiected, she hath shewed by consequence, that shee hath holden them for Churches, for all their deadly diseases, forasmuch as Christ, from whom true Baptisme and the effi-

cacie

cacie thereof is, baptizeth not but in the Church, shewing thereby, that there may be found Christian Churches which bring forth their children as mothers, and yet nourrish and instruct their children worse then stepmothers. And therfore they adde, that this Baptisme which profited them in their infancie, falleth out to their further hurt, when they come to yeres of discretiō, when they come to taste of these heresies, whereof they had no sense or feeling.

The Latine Church, as Jerusalem to Samaria, set it selfe then very couragiously against such errors, and healed many of them, whereupon it got great aucthoritie amongst all: but afterwards, a worse euill came vnto it, and that was this, that hauing through Gods goodnesse, (who alwaies preserueth his trueth in some place) bene exempted from the foresaide heresie and sickenes, she was borne in hand that it came of her owne strength, and that shee could not any more be deceyued, as he, who for hauing his health one yeere, giueth him selfe to all disorder, thinking that it can nothing hurt him, whereupon we say, that she is fallen into a generall distemperance, and

is so

is so laden with heresies, that she is not only throughly sicke, but she is as it were sickenesse it selfe, not feeling her euill at all. We say then of her, the same that the Prophet Ezechiel said of Jerusalem, who was the onely seate of ỹ Lorde: Samaria hath not offended to the one halfe of thy sinnes: Sodom thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters. Thou hast iustified thy sisters, in all the abominations which thou hast done, and therefore I wil bring againe thy captiuitie, and thou shalt beare thy villany. The worde of God is the only meate which God hath giuen for the ordinarie nourishment of his children. The Latine Church, to the end she might nourish them with huskes and shales, hath hidden it from them, & buried it in the earth, or if for shame she haue sometimes deliuered it vnto them, it hath bene altogether couered with poyson. In stead that this worde shoulde haue directed vs to God for our saluation, shee hath sent vs to men, which are nothing but perdition, yea to the sonne of perdition himselfe. Whereas she should haue assured vs in the infinite merites of one Christ ỹ infinite

Ezech. 15. 48.

God,

God, ỹ papacie hath turned vs to our owne merits, which merite nothing but hell and death. The whole law was giuen to no other end, but to make vs feele our sinnes, & to search the remedie thereof in the grace of Christ: but contrariwise the Romane Church maketh vs to play ỹ Iewes, more then the Iewes, promising vs saluation of our selues, to the ende that making vs to search for it that wayes more feruently, shee might therein shewe vs hell. She hath receyued the deuill into the Lordes house, she hath mingled in his bread of life, death, and into his cuppe she hath put poyson: to conclude, if though Baptisme, which she hath notwithstanding many wayes profaned, she enrouleth children to God as a mother, yet is it certaine on the contrary part, that through her false worships, she nourisheth them vp to the deuil. And as concerning saluation in Iesus Christ, which is the necke that ioyneth the head with the body, Iesus Christ with his Church, it is so cut of by mans merits, by the merits of Saintes, by the Popes pardons, and such other wickednesses, that the life of the Church holdeth but by a very litle thread,

the

the which had bene straightway quite cut off (Antichrist had so wel laboured therein) had not God through his great mercy sent his seruants in time to represse him. As long then as this threade remained there, we deny it not the name of the Church, no more then vnto a man, the name of a man, as long as he liueth, what sickenesse soeuer he haue: yea, we are content to call her the spouse, so that therewithall shee suffer vs in like maner to call her an adulteresse. But we say that she is an heretical Church worse then al the Churches that euer haue bene, a wife which prouoketh God to a diuorce, a mother which nourisheth vp her children to the diuell, and we pray God, that he will vouchsafe to take her in childhood, being defiled in her blood, and that he will washe her in her olde age in the blood of his sonne, & that he will remember, as he promiseth to Ierusalem & Samaria, the couenant made with her from her youth, and that as he hath done alreadye in a good parte of her members, it woulde please him to restore her againe to her first puritie and integritie. See then as concerning the hereticall and impure

Ezech. 16.

Churches

Churches in doctrine, whereof we maynteine the Romane and Latine Church to be in the chiefest degree.

Concerning ỳ Schismatical Churches, whether they are plainely schismatical, or whether heresie foloweth after a schisme, as a feuer doth after a woũd, heretikes & schismatikes in this sense are all one. Of Heretikes we haue spoken as before. Of Schismatikes we make here two distinctiõs. The cause (sayth the Canon) maketh a schismatike, & not the separatiõ: & therfore we say, that they which haue giuen others a iust occasion to separate thẽ selues from their corruptions, are ỳ schismatikes, & not they who haue taken it. For this cause, the Apostles were not schismatikes, although they separated them selues from ỳ Scribes & Pharises, & cut themselues of from their assemblies: But rather the Priestes & Scribes, which put them to death, when they submitted them selues to verifie the comming of Christ amidst the Church: & we shall proue in his proper place, that ỳ selfe same in like maner is come to passe in our time, of those which haue verified Antichrist in an open councill. For ỳ second, we say, that we must

distinguish betwixt ỹ author of a schisme, & those which followe it. That the authors of Schisme, forasmuch as they rent thẽselues from charitie, & so by cõsequence from the body of Christ, they may be cõpared to Dathan, Core, & Abiram, cutting themselues (asmuch as in them lyeth) out of the booke of life. Concerning the others, we say that they are the flocke of Christ, but euil gouerned by their pastors, and principally those which are borne vnder the Schisme, forasmuch as neither of both are without blame, neither can in any wise excuse themselues.

Nomb. 16. And therefore Dathan and his companions were swallowed vp, and the congregation which cleaued vnto him was spared: but in that it sawe the horrible punishmẽt of those whom it had followed, it was warned to separate it selfe for feare of the like. In like maner Jeroboam & his successors, which though ambition had made a schisme in the Church, were accursed, and yet Samaria ceased not therefore at the least to be in the couenant of God, neither by reason of her false worships, halfe Jewish & halfe heathenish. To be short, ambition & ỹ want of charitie wherof it proceedeth, these make schis-

matikes, & therefore the poore people which do not holde thereof, but are caried away w the faction of ỹ mightiest, as it were with a streame, this although it be a separatiõ, yet properly it is not a schilme. And euen as in factions which are made in a kingdome against ỹ common wealth, a good prince punisheth the Captaines, & though his clemẽcie pardoneth ỹ people, who were let alone either to go through ignorance, or in respect of their authoritie &c. euen so it is to be presumed ỹ the father of mercy doeth towards his poore children, which for ỹ most part do mourne vnder the ambition of the prelates, & are not partakers of their subtill cõsicels. This be simply spoken of the Schismaticall Churches, that is to say, which haue no notable heresies ioined with their schismes. The like thing also may be foũd in ỹ Churches of the heretikes: for oftentimes the leaders of ỹ Church are heretikes by their subtilties in certaine things, & not ỹ people who vnderstand thẽ not, contenting themselues with the simplicitie of the worde which alwayes is most true. But we will speake of this more amplie in another place.

We wil conclude then that the workes of

the pure Church are fayth and charitie, the worde and the Sacramentes purely & lawfully administred. The markes of ỹ impure Churches are, whẽ therin they faile in part, or be impure: the which thing many times falleth out ordinarily together. To be short, howsoeuer it be, when it hath no religion, nor no doctrine, nor no visible signes, to distinguish it frõ others. We say ỹ the Christian Churches haue their doctrine comprised in the olde & newe Testament, & their Sacraments, which are Baptisme & the Supper, that those which minister the one & the other purely, are ỹ pure Churches: ỹ those which minister them impurely, are the impure Churches, & the Church of Rome, the most impure of all others, which hath so villanously defiled both the one and the other, that there remayneth not any more so much as any shewe of the institution of Christ.

Augustꝰ. contra Faustũ, lib. 19. ca. 11.

That the other markes which our aduersaries alledge, are common both to the pure and the impure Church, & such as for the most part hold not.

CHAP.

CHAP. III.

They that perceyue thẽselues vanquished in this, that they haue not the essential markes of the pure & sound Church, they would quite cõtrary make vs beleeue, ỳ the true Church can not be knowen by the pure & sincere administration of ỳ woyde & Sacraments, but by certaine outward markes, to wit, by antiquitie, multitude, succession of places and persons, by miracles & reuelatiõs: no otherwise then false coyners, which wil not haue men to knowe their money by the finenes of Golde, and by the touchstone, but by the wayght, by the sounde, & by the coyne & the colour, which they may easely falsifie.

They alledge therefore vnto vs antiquitie, following ỳ which is sayd vnto Iob of one of his friends, Aske for the auncient generation, & prepare thy selfe to seeke after the fathers. Againe dayes shal speake, or the multitude of yeares shal teache wisedome. To whõ I could answere by Iob him selfe, euen in the verse next following: The masters are not alwaies wise, neither do ỳ olde men alwaies vnderstand iudgement. Also it is the spirite of God, & not yeres ỳ ought to

Antiquitie.

Iob. 8. 8.

Iob. 32. 7.

speake in man. But forasmuch as they make an instance so lowe, it behoueth that we giue them a more full answere. The questiō is here of the puritie of the Church. Nowe the Church is compared to a litle barke or ship, and the more she is vpon the Sea, the more she leaketh: and vnto a house, which with age decayeth, and falleth to ruine: and to a Citie, and the policie of it corrupted, if once a man drawe it to any other beginning: and to a mans body, to which yeeres doe bring an heape of al kinde of euils. To be short, to the most healthful and temporate body in the world, age is euen as sickenes it selfe. I saye then that antiquitie alone, ought to make vs thinke that in the Church there is a great sickenesse and much filthynes, and that euen for this cause alone without any longer confutation, it behoueth vs to bring a broome to purge it, and to call for a Physition: so farre is it of, that for these things a man should mayntayne that she is pure and sound, as they do. Furthermore I demaund howe they will answere vnto the heathen, yea to Saynt Austine himselfe, who sayeth that Jerusalem began

Auguſt. ſuper Pſal. 64.

by

by Abel, and Babylon by Kain. Also that the promise was by Isaac, and the bastardise by Ismael which was the elder. Consequently what would they haue answered vnto the Iewes in the time of our Sauiour Iesus Christe, if that antiquitie had beene a true marke of the Church? They sayde that they were the children of Abraham. Nowe he was called the Father of the beleeuers. For they had their genealogie from the creation of the first man. They could haue alledged the couenantes that were made of olde betweene God and them. And after that Christe was sent vnto them according to these promises, vnder the shadowe of this antiquitie, they called him the Carpenters sonne, a Samaritan, one that hath the deuill, a Preacher of noueltie: and there is great likelyhood, that if our masters had beene then there in that time (seeing that they keepe the selfe same argumentes) they would haue holpen to haue crucified him. Nowe we say likewise that Antichrist who was foretolde vnto vs, entered into this ruinous house, whiles the most part was a sleepe in this dead sleepe of antiquitie, in

steade of that was said vnto them, Watch & pray: & that the subtillest lent him their hãd till he had turned all topsiturvie, and yet men would not know him. Furthermore I demaund what they wil aunswere vnto the Greeke Churches, the Armenians, Ethiopians &c. founded by the Apostles, & as olde as the Church of Rome, yea and elder too, seeing ẏ the Church of Christ, as we know, tooke her beginning from the East to the West? If antiquitie be a marke of puritie, they are pure: & if they be pure, the Latine Church in comparison & to their iudgemẽt, is most impure. If they be heretikes & impure, as the Latine Church doth hold them, then it followeth ẏ antiquitie is not a marke to proue the puritie or veritie of ẏ Church. Howe then? shal we reiect antiquitie? nay rather we embrace it with all our heartes, & a great deale better then our aduersaries: but in such sort we embrace it, as the auncientest of tymes be asked, & heard before al our fathers, and alwaies according to this most certaine rule, that Primum quodque verissimũ, that ẏ first things are truest, that is to say, that when there shalbe any question of a pure Church, we looke into the word of

Dan. 8.

God

God what she hath bene of olde time, & that we draw her from ỹ rust of our euils which she hath gotten through age, & so restore her vnto ỹ beauty & integritie of her youth. See then how we ought to honour antiquitie, to reforme our selues according vnto it, and not to suffer our selues to be corrupted wᵗʰ the rust, and so to perish vnder the shadow of it. This is the rule which our master hath giuen vs. When there was question concerning diuorce, that Moses had agreed vnto ỹ people for the hardnes of their heartes, they had a prescription long inough, if prescripcō might haue had place against the institution of God: Notwithstanding he answereth in one woorde, It was not so from the beginning: that is to say, there was no such ordinãce of god. Tertullian saith, Prescripcō is nothing against the trueth, neither time, nor authority of persons, nor priuiledges of kingdomes. For there is no foolish custome which can haue authority against the trueth. Now Christ is called the trueth, and not custome. And if Christ be alwaies, & more ancient then al, then also is trueth more auncient then al customes. Heresies haue alwaies bin vãquished by ỹ trueth, & not by nouelrie, & what-

Mar. 10.4.

Tert. de virginibus velandis.

and whatsoeuer is contrarie to this trueth, it is heresie, although it be neuer so olde a custome. Cyprian saith we must not regard ẏ, which any other hath done before vs, but we must regard ẏ which Christ hath dõe, which is before all, for we must not followe the custome of men, but the trueth of God. Againe he saith, custome without trueth is an olde errour, & the Lord hath said, I am the trueth, and not, I am custome. Ignatius saith, all my antiquitie is Iesus Christ, whõ not to heare is manifest perdition. See then howe the most auncient sende vs alwaies to laye holde vpon the trueth, which is most auncient of all. For this is alwaies a ryght rule, and to be receiued, that those thinges which are nought worth in the beginning, are no whit better in the continuãce of time, and if a mã cannot prescribe against kings, and against the Church in their possessions, much lesse he can doe it against God and against the trueth, which is the only treasure of the Church.

Cipr. lib. 2. epist. 3.

De seipso ad Pompeian. epistо. 9. & in epistо. ad Quirin. in sentent. episcо. & in Auguſt de Bapt. lib. 5. cap. 23. Ignatius ad Philadelph. canon. Consuetud. dist. 11.

L. Quæ ab initio. D. de regulis iuris.

Multitude Exod. 23.

Now let vs come to multitude, it is laide expressely, thou shalt not follow a multitude to do euill. Also the gate is wide that leadeth to perdition. Cõtrarywise, feare not

Mat. 7. 13. Luk. 12. 32.

my

my little flocke: for it is my fathers plea-
sure, to giue you a kingdome. Moreouer we
see that all the worlde was brought to one
onely Noah, and afterwards to Abraham.
Then God chose one people of Israel, the
least, as he hath said, of al peoples, and final-
ly of all peoples the least part, to wit, Chri-
stendome, which for this cause he calleth a
litle flocke. According to which S. Austin
saith, that the Church was sometimes in one
Abel, and in one Enoch. Multitude then
shoulde be rather a presumption of the false
then of the true Church, of impuritie ra-
ther then of puritie, for almuch also as man
in all things is prone by nature to euill, and
tendeth not vnto good, vnlesse he be as it
were drawen by force vnto it. If we looke
to the number of Painims, they will set a-
gainst vs in al nations almost, many against
one, and againe all nations against one only
nation, yea, and in that nation it selfe all the
families of one time against one or two: as
namely in the time of Noah, those which
were called the childrē of God, mocked him
& his religion. Likewise amongst this cho-
sen people of God, the Samaritans bare
themselues against Iuda, for there were ten
tribes

Deut. 4. 28 & 7. 17. & 9. 1. & 11. 23.

Augustin. super. psal. 128.

Gen. 6.

1. Reg. 29. 10.

1.Kin.22.8 tribes against two, and in Juda & Israel the idolaters gained against the people of God,
Iere.4. for Elias cõplaineth that he was left alone, & against the good Prophet Micheas, there arose vp foure hundred false, & the Prophets crie that all the people were deceiued, euen
Iere.18.18 from the Kings, to the Priests & Prophets. In the Christian Church also there shall be as fewe in that place, for euen at the begin-
Isai.53. ning it was saide, Who hath beleeued our word, & to whom hath the arme of the Lord bin reueiled? & we read that it was brought to a small number of persons, & the schoolemen themselues hold, that after the death of our Sauiour, in one instant it consisted in the virgine Marie alone. In the greatest floure of it, we reade that after the death of
Theodoret. lib.2.cap. 16. Constantine, his sonne being of the same name, fauoring ỹ Arrians, there were so few sounde professors amongst the Christians, that ỹ Emperour reproched thẽ, that foure or fiue persõs with their Athanasius, would trouble the peace of the whole worlde, to whom Liberius the Bishop of Rome answered, that his solitude or fewenesse did no whit diminish the word of faith. In the end we are aduertised that when ỹ sonne of man

shall

shall come (before which that sonne of perdition must seduce the worlde) he shal finde neither faith nor charitie on the earth, and that those daies shall be as the daies of Noah, & Lot &c. The eclipse thē of this Moone shalbe as it were vniuersall, all the whole earth being put betweene ẏ Church and the Sunne: & therefore if we haue no other direction in these darkenesses, then the multitude, we shall haue no part with that little number. Moreouer, the Christians which reiect the Pope in Asia, and in Affrica, are a great many moe in number then the others. If the Pope hold them for pure Churches, then is ẏ Romaine Church an heretike, for she condemneth them, and excōmunicateth them for diuers points of doctrine. If not, then multitude, which is a common argument to the impure Churches themselues, can not be alledged for a marke of puritie. And yet for all this, we cease not to praise GOD, for the blessing which he hath giuen vnto his woorde, making the same to fructifie, and encrease to hundreds and to thousandes: likewise we pray, that as he hath already drawen a part of Christendome frō vnder the yoke of Antichrist, so it wil please him Mat. 24.

him to continue it more & more. But we say
that if in certayne places it seeme that God
Amos.3. 12. do retire but few, as the Pastor that saueth
from the mouth of the Lion, an eare of his
sheepe, as saith the Prophet Amos, or accor-
Iere.3.16. ding to Ieremie, taking one of one towne, &
two of one tribe, for to retire them into the
restauratiõ of his Church, yet for this cause
we must not cal the trueth into doubt, for as-
much as the selfe same trueth hath foretolde
vs this, & the great number is no marke of
puritie & veritie, nor the litle number of fals-
hood and heresie.

Succession of place. Nowe followeth the succession of place
and of persons, which they alledge against
the succession of true doctrine which we re-
quire in the Church. As concerning ỹ place,
there is no doubt but that this is to play the
Iewes, to enclose Orbem in Vrbe, that is, ỹ
whole worlde in one citie. For the Church
is not any longer tyed to Ierusalem, but
we see euery day that God calleth his peo-
ple, euen those which seemed not to be his
people, and contrarywise he hath permitted
by his righteous will, that many Christian
Apo.12.6. &c. Churches haue bene turned into the Tem-
ples of the Turkes, as that of Ephesus fol-

ded

ued by S. Paul and S. John, and that of Bõne in Barbary wher S. Austin preached etc. And further that is said expressely, that the Church of God for a long time by reason of the persecution of Antichrist, shall retire her selfe into the wildernes, as the common glose it selfe doth expound. Moreouer the Church is a citie, that is to say, one vniõ of Citizens vnder the iust gouernement of Christ. Now betweene a citie and a towne there is this difference, ỹ the one cõsisteth in walles, & the other in the vnion of the people gouerned vnder ỹ same lawes, & therefore ỹ citie of Rome was at Veies wh Camillus being a banished man, though ỹ towne of Rome was in ỹ hand of the enemie. And Themistocles saide that Athens was in shippes which the Romanes had taught the poore Carthagians to their cost, when they made their Citie to be caried out of their towne. To be short, ỹ Popes thẽ selues haue maintayned for lxxx. yeeres together, that the Romish Church had her sea in Auignio although they had forsaken Rome. Moreouer this argument is common to the Churches, Greekes, Syrians, Armenians, Ethiopians, &c. whom the Pope condemneth in

Glossa communis in eũ versiculum.

Veies was a litle towne not farre frõ Rome. Plutarch. in Themist. Dion lib. 41. Appian in libic. Plorus. cap. 49.

many

many poynts of doctrine. To conclude, if euer there were Church that might alledge succession of place, it was Ierusalem. For of it was said, The Lord wil euermore dwel in this Temple: Also I haue chosen, and sanctified this house, to the ende that my name may dwell there for euer. And therefore the priests had no other answere to all the Prophetes that reproued them, but this: The Temple, the Temple, the Temple of the Lorde. But see what the Lorde him selfe answereth vnto them: Goe saith he, & see Shiloh, I haue chosen it from the beginning, for my house. Now see what I haue done vnto it for the wickednes of my people, I wil do euen so to the place, which I haue giuen vnto you and to your fathers. But if you will that I dwell there, amende your wayes, & turne from your euil deedes. Nowe if he haue forsaken his owne temple for the iniquitie of the priests, besides which he had none erected in ỳ whole world, must we tye our selues to the Church of Rome, or to any other place, seeing that al the Climates of the world are equally his temple?

2. Chro. 33
Psal. 33.
2. Chro. 7.

Iere. 7. & 26.

Succession of persons.

Concerning the succession of persons, ỳ is no lesse friuolous then the other. In all

estates

estates & cõmõ weales, there is one perpetu-
al sequele of magistrates, either by succes-
on or by election. Nowe if there be any que-
stiõ of reforming the estate according to the
lawes, there is no way so ill, as to vse these
argumentes, I am a magistrate as was my
predecessour, or from ỹ father to the sonne,
ergo ỹ cõmon wealth hath not to make any
reformation. None euer douted, but ỹ Ne-
ro was a tyrant although he was descended
from Augustus, neither would any man af-
firme ỹ Commodus was a good prince, al-
though Marcus Aurelius was his father.
In like maner euery one will accord ỹ Ma-
nasses defiled ỹ church, & violated al iustice,
albeit he was ỹ sonne of good Ezechias: and
Iosias, he reformed ỹ Church & the lawes,
who was ỹ sonne of Manasses himself. And
ỹ ciuil lawiers themselues which make two
sorts of tyrantes, the one sort without title,
& ỹ other of exercise, that is, one sort vniust
vsurpers, the other vniust gouernors, so we
also make two kinds of Popes playing the
tyrantes ouer the Church, one sort which
they call intruders, which are thrust in there
vnlawfully, the other abusers, abusing their
authoritie, shewing thereby, that that which

Zackar. in tractatu de regimine principum. Bald. de Schism.

may fall out in the succession of magistrates in the common wealth, may also fall out in the succession of prelates in the Church. Furthermore if euer any might alledge the succession of pastors, they were the Iewes: for they were of the house of Aaron from the father to the sonne, & besides them none might sacrifice. Moreouer to them it was promised, that they shoulde so continue for euer. And hereof it was, that when the Prophets exhorted them to reformation, they had no other thing in their mouth, The lawe shall not perish from the Priest, nor the councell from the wise, nor the worde from the Prophete. But the spirite of the
Ierem.8.8. Lorde aunswered them, Say not, We are wise, & the lawe of the Lord is with vs. For it is in vaine, that the pen is made, and that there is a scribe. The wisemen are confounded. And seeing that they haue reiected the worde of the Lord, what shal be their wisedome any more? Likewise when they boa-
Io.8.44. sted to Iesus Christ, ỹ they were ỹ seede of Abraham. I knowe it well (saith he) but the deuil is your father. And in very deede this successiue & hereditarie wisedome crucified Christ, and reiected it saluation, as also this

selfe

selfe same succession, but yet only pretended, worshippeth Antichrist & ẽtertaineth it own perdition. Moreouer I demaund what these alledgers of succession would haue answered to ỳ Samositans, Nestorians, Arrians, &c. who had their beginning cõtinued from ỳ first Bishops, euen to thẽselues, & namely frõ Nestorius, & Samosatenus, both which were lawfully called to ỳ patriarchal churches, the one to Constantinople, & the other to Antioche. Also what wil they answere to the succession alledged by all the Greeke & East Churches? to be short, to ỳ reformed churches of Englãd, Denmark, Swethen, a great part of Almaigne &c. through all which, there is at this daye this succession from Bishop to Bishop, & frõ pastor to pastor. If they will alledge the Popes supremacie, a man may deny it them, & this is another question. If simply succession, then they haue lost their cause: If ỳ doctrine, thẽ we gaine this point, ỳ the simple succession of persons wout the succession of doctrine, is nothing worth.

They alledge that the auncient Doctors haue bsed this argument, & we deny it not. But they must marke therein eyther that

this was against heretikes that denyed the holy scriptures, or else there was alwayes adioyning the succesiõ of doctrine. S. Augustine enferreth it against ỳ Manichees: but they reiected the greatest part of the scriptures, and manifestly the booke of the Actes of the Apostles, to the end to deny the descending of the holy Ghoste, and to establish Manichee in his place. He alledged also vnto them miracles, antiquitie &c. but he addeth immediatly after. You on your part alledge nothing like, but onely you holde a promise of the trueth amongst you. Notwtstãding if you could euidently proue it, I suppose it ought to be preferred before succession, antiquitie, miracles and al things else. This is as we dispute against thẽ that denye the scriptures, by probable reasons & by authorities of prophane bookes, albeit we hold them not for rules of ỳ trueth. Against ỳ Donatists, Arrians, Pelagians & others, who accept the scriptures, he disputeth by ỳ scriptures. In a certaine place he alledgeth amongst other things the succession of 39. Bishops of Rome, but this was w̄ this caueat. In al this company there was not one Donatist, that is, there was not one that

Augustin. contra Epist. fundam. cap. 4.

Idem contra petib. ca. 16.

Augustin. Epist. 156.

helde

helde any such doctrine as you do. Irenee sayth, that they are not alwaies true priests, which seeme so to be: but they which keepe the doctrine of the Apostles. Tertullian presseth the heretikes of his time, who for the most part denyed the Scriptures, to shewe that their predecessours were the Apostles or the Apostles schollers: but by and by afterwards he requireth consanguinitatem doctrinæ, the consanguinitie or kinred of doctrine, & preferreth it before all succession, that is to say, that they onely were not the sonnes of ỹ Apostles, but also their doctrines were the daughters of the Apostolical doctrine. Chrysostome sayth, that ỹ pulpit maketh not a priest, but a priest ỹ pulpit. To be short, a man shal not finde any which hath spoken in any other sense. And nowe seeing ỹ none can transferre that to his successour, which of right doth not belong vnto him, & that S. Paul hath forbidden vs to heare ỹ Apostles, & the Angels themselues, preaching any other Gospel then his owne, doth it not followe that the successors of the Apostles are reiected if they preache otherwise? It followeth then that the succession neither of place nor of persons is any thing

Iren. lib. 4. cap. 44.

Tertull. de prescript. aduersus hereticos.

worth, but onely the succession of doctrine, which we haue sayd before, to be the true & infallible marke of the pure Church.

Miracles. Concerning miracles, if a man speake of those which were wrought either in the publication of the lawe by Moses, or in the confirmation of the Gospel by Jesus Christ & his Apostles, it is certaine that they were generally wrought, aswel for the Samaritans as for the Jewes, for heretikes as for sincere & sound professours, for ỹ pure churches, as for the impure, forasmuch as the onely question is towards one to shewe the true God giuing forth the lawe, & towards the others, the true Christ promised in the lawe, whom both the one & the other make profession to receiue & worship. And therefore this argumẽt is common to both two. Concerning the other which they alledge, specially in that same state in which we say Antichrist beareth dominiõ, I say they are false in effect, because they beare witnesse to falshood: but if they had any true, yet they are not therefore sure testimonies of the trueth. The heathen had their deuilish miracles in the temples of their false gods, & some in effect true, as may appeare by all

Titus Liuius in many places.

their

their histories. Simon Magus, who would be acknowledged for Christ, wrought miracles. So likewise did Apollonius Tianeus and Apuleus of Madaure. But these for the most part might be illusiõs, ỹ which ỹ deuil wrought to abuse fooles, hauing nothing (as S. Augustine saith) more agreeable to this, then their outwards senses. But God wrought those great miracles among the Samaritanes, in their strongest Idolatrie, as when he made the Assyrians to be eaten of Lyons, for to reuenge his contẽpt among his enemies, & not to authorize the faultes & abuses of the people. He wrought some in the time of those heresies next before ỹ cõming of Christ, to shewe the power of his name to al nations. Yea it should not seeme straunge, when he will worke such in lands newly found, for to vãquish the deuils which reigned there. Al this then is too litle to be a marke of the pure Church, vnlesse ỹ churches of ỹ Samaritans, & the heretikes of ỹ former times had bene pure churches. This is ỹ which S. Augustine answered to ỹ Donatists, which would proue their doctrine by miracles. You alledge (sayth he) miracles, in which a man is not to be heard

Augustine de vtilitate credend. cap. 16. 2. Kin. 18. 24.

Augustin. lib. de vnitate Ecclesiæ. cap. 46.

in respect of the place, but in regard of his desire. We wil not proue our church, neither by succession of Bishops, neither by the authoritie of councels, nor by the nũber of miracles, nor by visions nor dreames. All such things are to be allowed so farre forth as they are done in the Catholike Church, but they proue not that ẏ Church is Catholike, for that dependeth vpon the scriptures. Our Sauiour Christ hideth not this from vs, ẏ he wil cast into euerlasting fire those ẏ haue wrought miracles in his name. This is not then as our aduersaries say, a gift that sanctifieth them that do them. It is also foretold vs that many false Christes shall come with miracles, to seduce if it were possible, euen ẏ elect. And S. Paul saith, ẏ Antichrist shal come according to the efficacie of Sathan, in all power, & signes & miracles of deceit. This then is as licle, a gift of the spirit sãctifying and purifying the Church. This is more: for some of these miracles shal not be altogether false in effect, but onely in their end, that is, because they tend to a false end, to establish the seate of Antichrist, as saint Augustine hath taught vs vpon this place: and Saynt Iohn Chrysostome, when hee

Mat. 7.

Mat. 24.

2. Thess. 2.

Hierom. vpon the 7. of Mat.

Chrisost. vpon the 1. Epist. 2. Thess.

August. lib. 20. cap. 19. De ciuitate Dei.

saith,

saith, that there are miracles not onely of illusion, but true and effectuall, tending to lying in falshood. Now if miracles approue the puritie of the Church, and the trueth of doctrine, then Antichrist hath gained his cause, if not, it is so farre of that ỳ miracles wrought vnder the Papall sea, ought to be alledged for confirmation of puritie, that rather quite contrary, seeing ỳ no other miracles are promised before the comming of Christ but his owne, we should suspect, that the Romane Sea is that prodigious sea of Antichrist, which was before foretold vs. Let vs folow thẽ amidest these difficulties, the instruction that Jesus Christ hath giuen to all Christians in the person of his Disciples. There were miracles wrought before his birth, but none were nere accõpanying his owne birth, & therfore there could be no abuse in it. In his life time there were an infinit sort wrought, of which they were made eye witnesses: he being fastened to ỳ crosse, dead, & buried, & afterwardes they sawe him eate and drinke with them. But of al thole famous Magicias, their inchantments died with them, neither was there euer one rayled vp againe. For it was inough for him to

Augustin. super. psal. 9.

Luk. 24.

Deut. 13.

say

say vnto them at his departure, You haue seene the singular miracles which I haue wrought. You ought therefore no more to doubt, that I am that same anoynted, which was promised vnto you. Contrariwise, he sendeth them to the Prophetes, to Moses, to the Psalmes, and to be short, to ỳ holy Scriptures, to the ende they may there marke what they haue seene, and what was therefore told them by the Spirite of God, and ỳ what he had foretold them, was now also accomplished.

Reuelations.

Touching reuelations and visions which are a kinde of miracles, we haue the plaine

Deut. 13.

text which deciveth this matter. If there shall arise (saith the Lorde) amiddest thee, a false prophet, or a dreamer of dreames, and that the signe or miracle which he hath told thee come to passe, saying, Let vs followe straunge gods, &c. hearken not to the wordes of this Prophet &c. There are then both Prophets, and visions, true in effect, and yet false in they͛r ende and triall: which triall is doctrine, as is to be seene in this place. Lykewyse when Saint Iohn, to the ende to keepe vs from false prophetes, exhorteth vs to proue the Spirites, by and by he addeth,

adveth, Hereby shall you knowe the Spi- 1.Iohn.4.
rit of God: Euery Spirite that confesseth that Jesus Christ is come in the flesh, is of God &c, that is to say, proue the spirites by the doctrine which they preach. Therefore Saul & Cayphas haue prophecied, but as S. Augustine saith, as Balaãs Asse once spoke, and yet for all that, they myght haue once spoken the trueth. For the deuil him selfe to couller his lying, some times speaketh trueth. August. lib. 2 ad Simplic. quæ. 1.

We conclude then that all the foresaide markes are not the infallible markes of the founde and pure Church. First, because they be not substantial but outwarde. Secondly, because they are common, aswell to falsehood as to trueth. But that they may be markes, they ought to put a difference. Thirdly, they neede to be proued and approued by another marke, to witte, doctrine; to be short, seeing it is said, that in the ende Antichrist shall come, and seduce the greatest part of the people, and that he shall sitte in the Temple of GOD, that is to saye, in the Churche it selfe, and in one of the most famous places, and that he shall worke strange signes and wonders:

we

we conclude on the contrary part that antiquitie, multitude, succession, and miracles, are rather at this day the markes of the seat of Antichrist, & of that whore, then of Christ and of his chaste spouse, of whome Christ hath giuen vs this one marke, He that is of the trueth, heareth my voyce. He that is my Disciple, abideth in my word.

That the holy scripture is the vndoubted touchstone, to try the puritie of doctrine, which is the marke of the pure Churches.

CHAP. 4.

OUr aduersaries doe therevpon obiect vnto vs, that doctrine as a common argument, and that euery one saith, that he hath the pure doctrine on his side, and therefore that it can not be alledged as a mark of the pure Churches. I answere, that this is in deede a common bragge of all heretikes, but it is not alwaies a common marke, but peculiar and proper to the pure Churches. For both the true Christians and heretikes, may haue antiquitie, multitude, succession, and miracles, as we haue already proued: but there is none but

but the sound and Catholike Church that can haue trueth, & true doctrine, which consisteth in faith and charitie, forasmuch as she is one, and if the other boast of it, they haue nothing else but the sound, the which by and by vanisheth, if it be once put to the touch. Likewise we see commonly that they which pleade together, pretende euery one ỹ ryght is on their side. In meane time who wil say, ỹ seeing both twaine saye they haue right, ỹ there is no question to dispute of ỹ right but only ỹ he which is in possession should keepe it. He that should say so, he should make him selfe a laughing stocke, & should often times giue authoritie, & title to the vniust possessor against the right owner: For besides the opiniõs of parties, there are aduocates to debate the right, & lawe that must iudge thereof. Now for to decide ỹ matter wherof there is questiõ, thanks be to God we haue a good Iudge. The question betweene vs is of ỹ pure seruice of God. Now it is not in mans power to iudge, howe God must be serued, much lesse for a poore pesaunt to make bookes, how Princes should be dutifully serued. For betweene man & man there is alwaies a proportion, but betweene man and

God

God there can be none: For it is God alone which ought only to be heard in this matter, & not men, whose ordinances of ỹ seruice towards god is for their own turne, & serue only for their owne phantasies. This is ỹ cause why God himselfe would be ỹ onely law giuer vnto his people, giuing thẽ a law which containeth whatsoeuer he requireth of men, aswel in general as in particular. And to cut of al mans inuẽtiõs, he expressely forbiddeth thẽ to adde any thing thereto, or to take any thing therefro: for he saith, that he will be serued according to his pleasure, and not according to that which is good in mens eyes, which he hath knit vp for vs in one worde, I will obedience, & not sacrifice. The Priests were men, & very oftentimes they could not content themselues with this: but the example of the sonnes of Aaron may be an horrour vnto euery one, who for offering straunge fire vnto the Lord, & not being commaũded, they were consumed with fire sent from heauẽ. And whilest men haue loued their owne inuentions, they haue loden the people with traditions, ceremonies, and gloses, and whereas the lawe was giuen to conuince them of sinne, to the ende they

Iere.33.22
Iam.4.12.
Deut.12.8 &.32.
Iere.7.21.
1.Sã.15.22
Prou.30.

they might seeke mercie in Christe, they haue founde out other meanes for their salvation. But God by his Prophets, which he hath sent from time to time, betweene the publishing of the law & the Gospel, hath alwaies helde them to the lawe. To the lawe and the testimonie saith Esai: hide my lawe amongst my Disciples. And if they speake not according to this worde, the morning light shall not be giuen vnto them. And because they obserued not this sacrifice, it was turned to them into a curse, & God was readie to make a diuorce with his people, & therefore to cutte of at one blowe all their madnesses, Malachi recommendeth to the Church, the obseruation of the law, and the ordinances giuen from Moses, vntill the comming of Elias, that is, of Iohn the forerunner of Iesus Christ. See then the lawe of the Church, euen vntill the Gospel of grace was giuen, whereof the Prophetes were expositers: by which a man may distinguishe the false seruice from the true, without hauing anye recourse to the long possession thereof, which had but small authoritie to giue power to Ismael him selfe agaynst Israel. To be short, he,

Iere. 7.21.
Isai.8.20.
Mal.2.&4
Osc.2.

of

of whom it is only saïd, Heare him, to teach vs by his example, hath giuen so great authority to the lawe, that he will haue the people thereby to iudge whether he be Christ or no: Search (saith he) diligẽtly the Scriptures: for you thinke that by thẽ you shal haue euerlasting life, and they are they, which beare witnes of me. The iudge of the world attributeth so much to ꝑ lãw, that he will haue ꝑ world to iudge by the same law, whether he be the true Messias, a deceiuer of the people or ꝑ sauiour of ꝑ world. And why so? because it is not the word of Moses nor of Esai, nor of any men, but euen his, who sente him.

Mat.17.

Ioh.5.39.
Luk.16.16.
Luk.24.

Nowe by the comming of our Sauiour Christ, ꝑ holy scriptures haue lost nothing, but rather haue the greater authority, God which hath spoken to our fathers (sayth the Apostle) sundry times & in diuers maners, hath in these last times spoken vnto vs, by his owne sonne. This sõne is God himselfe, this is ꝑ essẽtial word, this is he by whose cõming ꝑ Church waiteth for the manifestation of al things. The word then ꝑ proceedeth frõ him, ought to haue an infinite & absolute authority, & therũto must mẽ adde nothing.

Hebr.2.

Iohn.4.25.

For it is the infinite wisedome of the infinite father, and can teach vs whatsoeuer is necessarie for our saluation. And seeyng he hath so loued vs, that he came into the world to dye for vs, he would not then hide from vs the worde of life. To be short, he came to lighten vs in darkenesse, and hath promised neuer to forsake vs. He hath then left vs some light to guide vs, and seeing he is that same light it selfe, it is such a light, as we following it, we cannot be deceiued. Nowe this then is that same written word of God, which is the true image of that essentiall worde, in which he hath imprinted all that is necessarie for vs to the glorie of God, and all that is expedient for our saluation. The Apostles receyued this worde from his mouth, to preache the same to all the worlde, and herein they were true and faithfull Ambassadors. Agayne, the spirite of God, though which they preached, indited it, and taught them what they shoulde say, to the ende it should be deliuered vnto the posteritie, so as we haue it there registred by foure sworne Notaries of the holie Ghost, and expounded in many Epistles of the Apostles. Finally, these Registers

of the kingdome of heauen, haue gathered them together by the common care of the Churches, wherein they haue bene kept, the which haue witnessed, that this worde proceeded from them, and thereto haue put to their seale: and to the ende that no Scripture might be made equall vnto them, and to take away also the foundation of all heretikes, which euery where alledge it, and bring in, to serue euery turne, the traditions of the Apostles, the Churches haue brought them into one booke, which they call the Canon, that is, the rule, and the Canonical Scriptures. See then that in the Christian Church, we haue now as was vnder the lawe, one rule to iudge the right from the crooked, a squire to direct our building, a compasse to guyde our barke, a lawe to iudge controuersies, and a God in his worde to determine all matters which shall arise in the Churches. All that is agreeable to this word of God, is of God, for that it is his owne word. All that is not agreeable to this worde, is of man, and no man hath any voyce in the Churche, to make any lawes concerning the seruice of God. The sonne of mã alone,

God

God and man, hath onely this power, of whom it is onely sayd, Heare him. Al then that is ouer and besides this, ought to haue no place in the Church. Matth. 17.

By this worde thus limited within the bookes of the Canonicall Scripture, the primatiue Church hath taken away an infinite nomber of traditions, which heretiks haue made to passe vnder the name of the Apostles, allowing nothing but that which they haue found contained in the foresayde bookes. By the same also they haue stopped the mouth of heresies, which sprong vp of the noughtie and vnsound interpretations thereof: to be short, they neuer complained, when they had any thing to doe with heretikes, who agreed of this Iudge, accompting their matter wonne, but rather when they vanquished them which refused the same worde: forasmuch as it is impossible to finde a Iudge, to them that refuse to be iudged of God.

Our aduersaries alwaies cry with open mouth, The Fathers, Fathers, Fathers: but beholde whereby the Fathers woulde bee iudged, and before whome they would pleade. This controuersie (sayeth

Augu. epist. 166. & lib. de vnit. Eccles. cap 3. & 16. per totum aduersus Donatistas.

S. August.) requireth a Iudge: let Christ then be Iudge himselfe, and tel vs himself, wherefore he dyed. Let the Apostle also be iudge togeather with him: for in the Apostle also Christ himselfe speaketh. It is sayde, that he hath not spared his owne sonne, &c. but hath giuen him to the death for vs. See then the Iudge before whome he calleth the Pelagians, from whome our aduersaries haue borowed their doctrine. Against the Donatistes his ordinarie wordes are, We haue founde Christ in the scriptures, there also must wee finde the Church. Also let it not be heard any more betwene vs, I say this, thou sayest that, but rather see what the Lord sayth, for we haue (saith he) the bookes of the Lord, to which we both giue consent, we both beleeue and keepe. Againe, the canonicall Scripture is the rule of all. The epistles of Bishops gyue place one to an other, and Councels are amended and corrected one by an other, but that must correct all. Also where shall wee feede the sheepe of the Lorde? Upon the mountaynes of Israel: these mountaines of Israel, are the altars of the Scriptures of God. When any man

August. de pastoribus cap. 4.

shall

shall preach according to that, from thence take taste thereof, and all that is not from thence, cast it awaye, for feare of straying in the mystes. And when the Donatistes alleadged Saint Cyprian vnto him, of whome notwithstanding hee maketh a great accompt in all his workes, and specially through whome he myght haue ouercome them in many matters, I (sayeth he) allowe not the wrytings of Saint Cyprian for canonicall. And yet herein I doe him no wrong: for not in vayne was this so healthfull a Canon made, in which are comprehēded the bookes which we dare not iudge, and through which notwithstanding wee iudge of all bookes, as well of infidelles as of Christians. That which I finde there agreeable with Scripture, I accept it with prayse, that which I finde not agreeable to the Scripture, by his good leaue I reiect it. And there is no doubt, sayeth hee in another place, but that nowe he seeth all more cleare and byght then when he was conuersant in darkenes, that he will rather be glad to know how comfortable it is for vs, that in the writinges of Christian orators

August. contra Cresconium lib. 2. cap. 21. 32. 38. lib. 5. cap. 17. de baptism. cōtra Donatist.

and learned preachers, a man may finde things to be reproued, and that in the writings of those poore fishers, that is to say, of the Apostles, a man shall finde no such thing in them. Alledge not therefore to me, sayeth he, in this case their writings, but the Lawe, the Prophets, the Psalmes, the Gospell, and the Apostle. For from hence it is, that I hoide the Church is spread ouer all, and is not tyed vnto any certayne place. And the rule which hee gyueth vs out of the bookes of Cyprian, he hath also gyuen out of his owne, and out of all the rest, and the places also repeated by Gratian in his Decretalles. I knowe very wel, that Gratian, to get credite to himselfe, gyueth no lesse aucthoritie to the decretall Epistles of the Pope, then to the Canonicall bookes of the scripture, impudently corrupting a place taken out of the bookes of Christian doctrine, where he speaketh the quite contrarie. But this is not worth the confutation. And Alfonsus de Castro himselfe, who is one of the chiefe pillars of the Papacie, doth acknowledge this fault, & very liuely reprooueth him for it. The Arrias in a more high

Augustin. 13. ad Hieron. in prolog. lib. 3. de Trinitat. distin. lib. Canoni.

Lib de doct. Christ. 2. 18.

high matter of the Christian faith, woulde escape by the Councilles: but he alwayes draweth them to this. Let vs not alledge (saith he, disputing against Maximine their Bish.) neither thou the Council of Arminium, nor I the Councill of Nice: for neyther I am bound to the aucthoritie of that there, nor thou to ỹ aucthoritie of this here: but let vs dispute by the aucthoritie of the Scriptures, which are common witnesses to vs both, cause against cause, and reason against reason, &c. All his bookes are ful of such places, especially against the Manichees, who denyed one part of the Scriptures: following the example of Christ, who banquished the Sadduces in the matter of ỹ resurrection, specially by ỹ bookes of Moses, because they reiected all the others. And yet this is he, that so astonished all the heretikes of his time, that he put them to vtter silence. But to the end that they condemne him not for an heretike, whome they haue already so fore suspected, it is necessarie to see what others doe holde concerning this matter. Basil the great woulde that wee examine all doctrines by ỹ Scriptures, which were giuen

Augusſt. contra Maximinũ Arrianũ, lib. 3 cap. 14.

Augusſt. contra Faustum Manich. lib. 11. cap. 5.

Basilius contra Eunom. Apol. epist. lib. 2.
Idem epist. 8.

vnto vs by the holie Ghost, reiecting whatsoeuer is not agreeable to them, as enemie to our saluation. And against all heretikes he demaundeth that onely the Scripture be vmpire. Chrysostom calleth it the most exact balaunce, the squire, the rule, and iudge of all doctrine. And in a certayne other place the same sayeth, that the Scripture is the accomplishment of the holie Ghost, as Christ is of the lawe, and that without it we may not alledge the spirite. Irenee calleth it the foundation and pillar of our faith. Tertullian sayeth, Take from heretikes the bookes of Ethnikes, and winne so much of them, that they will rest vpon the Scriptures, and they can not stande. Also let the shoppe of Hermogenes shewe that it is written: if they cannot, let them feare the curse which is appoynted for them that adde to or diminishe. To bee short, they all dyrect to this poynt, that to examine all doctrine, to maintayne the true, to vanquishe the false, we must haue no other touchstone, no other Buckler or sworde, but this. And this was the cause in the thirde Councill of Carthage, it was forbidden to read any thing in the Church, but

Chrisost. in 2. Cor. homi. 13 in fine. Idē in serm. de sancto. & adu. spiri.

Irenæus lib. 5. cap 1.

Concil. Carthag. 3. L. Cunctos populos. C. de summa Trinit. & fide Catholic.

but the Canonicall Scriptures. And the Imperiall lawe distinguisheth Catholikes from heretikes, by the Apostolicall and Euangelicall doctrine: and Constantine the great the first Christian Emperour, hauing assembled that famous Councill of Nicee, wherein there were thyee hundreth and eyghtene Fathers, to dispute agaynst the heresie of Arrius, he prescribed them this rule. We haue (sayeth he) the bookes of the Euangelistes, Apostles and Prophetes, which instruct vs in the holie lawe. By these bookes then it behoueth vs to resolue all doubtes and questions: And this rule also was there so exactly kept, that one Minister alone, Paphnutius by name, alleadging the Scripture, made all the rest to chaunge their opinion, who without any grounde of the Scripture, for certayne politike and humane considerations, were readie to haue abolished the marriage of Ministers. To be shorte, Gerson and Panormitane, euen when the Popes thunderbolts and lyghtning excommunications were most hotte, durst yet say and write, that one poore lay man alleadging a text of the olde or newe Testament,

Socrat. lib. 1. cap. 8. Hist. tripar. lib. 2. cap 5. lib. 1. cap. 14.

L. Abbas Panormitanus in cap. signif. extrauag. de electis. Gerson part. 1. de exami. doctr.

Testament, ought to be preferred before the Pope, yea and before a generall Councill, erring through ignorance, or of malice, against the text of Gods worde: which ought to bee thought no more straunge, then if they had sayde, that the worde of God alone hath more wayght, then all the Doctors of the worlde together, who are nothing else with all their knowledge, but ignorance and vanitie. I haue bene long in this poynt, because nowe a dayes, they alwayes speake vnto vs of the fathers, and I pray the readers to take a little payne, to reade the places themselues, because they shall finde them yet more playne and full, then the desire that I haue to be short, suffereth me to write at large. Isa.8.20. With Isaie the Prophete therefore we call our aduersaries to the Lawe, with Abraham to Moses Luk.16. and the Prophetes, with Christ to the Scriptures, with all the fathers and Chri- Iohn.5.39. stian Doctors to the olde and newe Testament. If this Iudge then, which heretofore hath decyded all cõtrouersies, & which hath bene so reuerently accepted euen of the greatest parte of heretikes themselues,

can

can not please thē, either they must alledge great causes of refusall against it, or else all the worlde will holde their doctrine more suspect, then the doctrine of al the heretiks that euer were.

Their first cause of refusing the holie Scriptures, is for that they are imperfect. But I demaunde of them, if they will require any other perfection, then a doctrine sufficient to saluation. If they content themselues to be saued, Saint John hath tolde vs, that, that which he hath witten, is sufficient to beleeue in Christ, and to haue lyfe in his name: and as concerning the things which are omitted, S. Augustine pronounceth ẏ he is rash, which presumeth to ghesse what they are. Saint Paul also sayth, that the holy Scriptures are sufficient to make the man of God perfect, and wise to saluation. That they comprehende sufficiently the rule of faith, and whatsoeuer belongeth to ẏ seruice of God. Beholde them sufficiently wherewithall to saue them. If they wil not cōtent thēselues with saluation, but call the Scriptures imperfect, because they finde not there the determination of certaine curious questions

The scripture is perfect & sufficient to saluation.

Ioh 20.30. And Augustine vpon that place.

2. Tim. 3. Marsil. lib. intitul. defensor pacis. part. 1. cap 9.

which

which they handle in their schooles, and yet they doe the Scriptures wrong, for there they shall finde their condemnation. Moreouer I demaunde of them, from whence this imperfection can come? Is this of Christ? nay rather he is perfection it selfe. And seeyng he came to accomplishe our saluation, it must needes bee he, of whome the Church must wayte for the reuelation of all things. He then coulde beyng perfectly wise, and woulde beyng perfectly good, teache his Church whatsoeuer myght belong vnto her saluation. Or is this imperfection of the Apostles? but they receyued this woorde of lyfe from his mouth, and after hee sent vnto them his holie Spirite, to recorde it, and to put them in minde thereof, in such sorte that they preached saluation to all nations, and as Ireneus sayeth, that which they preached by mouth, they haue left vnto vs by wryting, to be the pillar and foundation of our fayth. The whole faulte then commeth not that wayes: it remayneth then that the whole imperfection bee in men, who not fyndyng in the Scriptures

Ioh. 16. 13.
Iren. lib. 3. cap. 2.

their

their imperfections, they esteeme it imperfect, as they that haue swilled in the snowe waters from the mountaynes, call those imperfect, which haue not wyde and hanging thotes like themselues, for that they haue not their superfluous imperfection.

We finde in the Scriptures the inuocation of one God alone, by meanes of Iesus Christ alone, but they would find there the inuocation of Saints. We there finde, that purgatorie cleansing is in the onely blood of Iesus Christ, they woulde finde there that purgatorie, which they haue taken out of Virgill and Plato. We there finde one onely Mediator: but they would finde as manie there, as there are saints in their kalender. They call these things imperfections in the Scripture, which are rather so manie infections in their Church.

Furthermore I demaunde, be it that a man thinke that there wanteth something, who shall be so hardie, after such a workeman, to put to his hande to make it perfect? If a man saye the Doctors, why then quite contrarie finde it onely

perfect,

perfect, & in it as in a glasse they acknowledge the imperfections both of others, and of themselues. If they will bring in the Church through her traditions, why it is shee that hath taught vs to cut of by the bookes of this Canon, all that we finde not therein, and further shee is forbidden to serue God according to her traditions, and commaunded to be a scholer of this word, and we knowe that this is not the parte of a scholer, to vsurpe aboue the master. If the Pope doe it, he is no longer a scholer of Christ, but in this poynt he declareth himselfe to be Antichrist, lifting vp himselfe aboue all that is God, and by such a like gate the Alcoran of Mahomet hath entred into the worlde. The more safe way then, is to followe this worde, and to beleeue ỹ that perfect lawegiuer hath gyuen vnto vs a perfect lawe by the mouth of his Sonne, to the which we ought a great deale lesse to presume to adde any thing of our owne, then to that which was deliuered to Moses. And if there were neuer founde Paynter, which durst take vpon him to finishe the image of Apelles, nor Poete the Aeneides of Virgill,

Mat. 15.9. Iohn.8.

which

which were but the woorkes of vayne men, what man shall bee so arrogant, vnlesse it be that sonne of perdition, which dareth put to his hande to the woorke of him which hath made man, and all that which a man loueth and beholdeth in this woorlde?

The scripture is plaine and manifest to saluation.

Their seconde refusall is, that the holie Scripture is obscure, and thereupon they call it doubtfull, a dead letter, a letter which killeth, a matter of contention, and not the voyce of the Iudge, riddles or darke speaches, and such other like names whereof their bookes are full: yea one of the great Maisters of this tyme, could not abstayne from saying, that Paul went so farre beyonde himselfe, that he entangled himselfe with many matters. But the holy Ghost calleth the Scripture the Testament & couenant. And we know ỹ a good prince, dealing with his subiects, wil not haue them to be circumuented and caught in woords: as also a good father making his last wil, endeuoreth to set his children at one, and not to sowe discord, and to giue occasion of going to law, & quarels amõgst them. The presumption then ought

Xanctes in lib. 1. de Atheist.

to be

to be on the contrarie, to witte, that he which hath vouchsafed to saue his people so mercifully, and which onely may be called a true father, hath also deliuered his couenaunt in as cleare tearmes and expresse clauses as he coulde. And in deede in all our Scriptures the Ethnikes haue not blamed any thing so much as to great playneneſſe of them, which is farre otherwise then that they woulde make men beleeue, that they are riddles or darke speaches. Agayne I demaunde of them, whether the obscuritie of Christian doctrine be in the matter it selfe, or in the maner of handling it? In the matter they dare not saye, for there is nothing more cleare and more simple then the doctrine of saluation, and this is the answere of Origen to Celsus, who blamed the simplicitie of it, because that it must be such as it was, because it was not such a philosophie as was brought to a little nomber of men, as that of Pythagoras, of Plato, or of Aristotle, but a saluation taught and preached to the whole world, which ỹ whole world great & small,

Origen contra Celsum.

small, learned and vnlearned might easily comprehende. If it be in the maner of handling, such obscurity of anye authour must arise eyther of ignorance or of malice. Of ignorãce, because that, that which a man vnderstandeth but darkely, a man can not teache plainely. Of malice, when wee will boaste our cunning, and not teach it, as Aristotle sayeth that hee did expressely, in those same bookes of his naturall philosophie, which yet notwithstanding all the worlde boast to vnderstand, and as also certeyne other authours of profounde Sciences in our tyme, haue done, of set purpose. Nowe of ignorance there can bee none, in that wisedome which hath spoken to the Apostles, nor in that spirite which hath inspired them. Of enuious malice, there can be as litle in him which dyed to accomplish our saluation, and in them which haue published the same, euen vnto their suffering after him. It remaineth then, for to auoide these blasphemies, that either ignorance, or much rather malice bee in our aduersaries, and not in him which is wisdome, and goodnes it selfe.

Againe I demaunde, whether in their iudgement is more obscure, the Gospel or the Prophets: They will not saye, I am sure, that it is the Gospell, for then litle children would laugh them to scorne. And moreouer Saint Peter sayeth, The Prophets were as shining candles in a darke place, in steade whereof Christ is the true Sunne, and that light that lighteneth euerye man that commeth into the worlde. Moreouer both in the one and the other we finde Christ, in the one promised, in the other giuen, in the one to come, in the other come, in the one foretolde, in the other speaking him selfe of him selfe. It is therefore sure, that the doctrine of saluation in Iesus Christ, is lesse darke in the Gospell then in the Prophets, in the Newe Testament, then in the Olde, which is expounded and declared by the Newe. Nowe Dauid sayeth that this woorde is vnto him as a lanterne for hys feete, and not onely a lanterne, but which serueth to leade him in the path, yea in the path it selfe which can not leade astray. That by the same hee is more wise then they that are elder. Contrariwise Esaye pronoun-

2.Pet.1.19

Iohn. 1.9.

Psal.119.

pronounceth, that the watchemen of the house of GOD, who thought them selues verye cleare sighted, were blinde, because they had no regarde thereto. Isa.56.10. 11.

Moreouer Christ sendeth not his hearers to the gloses of the Rabbins, to traditions, to the Thalmud, to the Lawe not written, wherewith the Pharises were puffed vp: but to the Scriptures, to the Lawe written, and hee neuer alledgeth Testimonyes from anye other place. Iohn.5.39. Luke.24.

Saynt Luke also prayseth those of Beroa, which searched them, and they which searched them, found there their saluation, whereas they which gaue them selues egarly to the speculations of men, crucified him. Actes. 17.

It followeth then that by a more strong reason, wee ought at this daye, to searche our saluation in the Scriptures, hauing the Olde and Newe Testament together, the shadowe and the body, the starres and the sunne, the messages of saluation, and saluation it selfe. If anye man yet finde obscuritie in the doctrine of saluatiõ, I leaue it to be iudged of all, which of the two is more plaine, eyther that which is in ỳ worde of him which

Iohn. 1 & 8. & 12. is the light of light, or in the blindenesse of those, whose spirits naturally are nothing else but darkenesse.

But putting the case there were such great obscurite as they say, let vs see a litle by whome they would make it bighter. Shall it be by the doctors? May rather contrariwise, as we shall see hereafter, they reioyce not but in the brightnesse of this sunne. What thē: shal it be by ꝑ Church: But the Church is the moone, a body shadowed and darke of it selfe, which hath no light, but that which it giueth her. What then: shall it be Thomas: shall it be Scotus: shall it be Bricot and a rablement of such like? I repose me to al men of iudgement, whether they darken, or make more bright the woorde of God. It remaineth then that we search in this light, the light of all our thoughtes, and that wee conclude that if wee see nothing, the faulte thereof is in our eyes, and not in the light.

They alledge that the Scripture is doubtefull, because that Satan alledged it vnto Iesus Christ. I aunswere, that there is no lawe that a man may not reiect

iect by this argument: for all lawes are subiect to be alledged both by good & bad. But let them also marke, that by the same Iesus Christ stopped his mouth. Also, your Sauiour Christ hath spoken in parables and similitudes: we know that similitudes are to make cleare, and not to darken: and I make their owne consciences iudges, whether those parables of Christ, so expoũded as we haue them in the scriptures, tend to any other end. When he would teach vs who is our neighbour, he maketh it playne by the similitude of the man descending from Iericho: what the kingdome of heauen is, by the similitude of the sower: what the vocation of the Gentiles is, by the prodigall childe, and so likewise of other. I aske if by these parables we may iudge more clearely or more darkely, & whether all the gloses or long cõmentaries of the Pharises, were able so clearly to expound this matter? But they will say, you cannot deny, but ẏ there are manye darke places: for S. Peter himself saith, ẏ there are such in the epistles of S. Paul: nay but rather we may say, ẏ forasmuch as there are only certaine places darke, it followeth contra-

Luke.10.
Luke.8.
Mat.13.
Luke.15.

2.Pet.3.16.

riwise that the Scripture is not darke. For this is an euill argument, to reason from some to all, and hee that sayeth that vpon a garment there are blacke spottes, he sayeth by consequence that that garment is not all blacke. And as concerning those, we say that the light of the Scripture, is sufficient for to giue them such light, as they neede not dwell anye more in darkenesse: vnlesse it be those whome the God of this worlde hath blinded in their vnderstanding, as Saynt Paul sayth, to the end they should perish, & that the lyght of the Gospell shoulde not shine vnto them, or as Saynt Peter sayeth, in the selfe same place which they alledge, to the vnstable and vnlearned, which peruert the Scriptures to their owne destruction. This is the sentence of all the auncient fathers, with whome wee conclude this poynte. There are (sayeth Saynt Augustine) handling this matter, certaine harde places in the Scripture, and yet notwithstanding there is no other thing but that which is expounded in most expresse wowes in other places, whereby the holy Ghoste hath wonderfully measured

1.Cor.4.

2.Pet.3.16

August. libr. 2. de doctr. Christ. cap. 2, & libr. 2. cap. 9.

and

and tempered the holy Scriptures, to the ende that those cleare places shoulde serue healthfully to satisfie the hunger of the readers, and those darker places shoulde encrease their appetite, to take away all contempt: but in that that is spoken clearly in the Scriptures, they shall finde all things which conteyne fayth and the waye to liue well, to witte, hope and charitye. And hee that will haue moze examples hereof, in the foresayde places he alledgeth moze. Saynt Ambrose: There is (sayth he) much obscurity in the Prophetical writings, (he speaketh namely of the Prophets) but if thou knocke at the dooze of the Scriptures, with the hand of thyne owne vnderstanding, thou shalt gather the sense of the darke places, and the woorde of God it selfe shall be that, that shall open it vnto thee. The most obscure and darke then that is therin, may be made plain by it selfe. S. Basill: If wee be commanded to doe any thing, and we knowe not howe, let vs take the LORD for our guyde, who sayeth vnto vs, Searche the Scriptures: and let vs followe the Apostles who asked him selfe of the interpretatiõ of

Ambro. in Psal. 119. serm. 8.

Basil. lib. 2. de Baptism. quest. 4.

thoſe thinges, which hee had ſpoken vnto them: and of thoſe thinges which hee hath ſpoken to vs in one place, let vs learne to vnderſtand thoſe things which he hath ſpoken in another. This is that which Marſilius of Padua diſputed againſt the Pope 300. yeeres agoe: that the Lawe of the Goſpell is ſufficient, perfect and plaine of it ſelfe, immediatly to direct vs to euerlaſting ſaluation, and to turne vs away from the path of miſerie. But to thē which finde nothing in the light but darknes, I feare that it is to no purpoſe to alledge plaine places out of the auncient doctors. The miſchief is, that we finde not in the Scriptures in any place, neither the Maſſe, nor Purgatory, neither the papacie, nor the power of one man alone ouer the whole Church, and ſuch other inuentions of the prince of darkeneſſe: and therefore we accuſe Gods worde to be darke, to the ende we may fetch theſe goodly doctrines from thence by meane of ſome colde Allegorie, that whereſoeuer this light ſhineth not vnto vs in the Churche, wee ſhoulde knowe that there is nothing but darkeneſſe.

Marſilius de Padua, in. lib. defenſ. pacis parte 1. cap. 9.

But

But yet see a farther matter then the former: for it is so farre of, that they will accept the Scriptures for their iudge, that they them selues will bee Iudges ouer the Scripture. If the Churche (saye they) had not kept the Scriptures, and witnessed of them, they had bene of no more authority then any other writing. Therefore the Churche is Iudge ouer the Scripture, and not the Scripture ouer the Churche. First, I demaunde what that Churche is, which hath kept the Scriptures, whether this bee onelye the Christian Churche, or the Iewish Churche also? Nowe wee knowe that the Olde Testament was deliuered from hand to hande vnto vs by the Iewes, and therefore the auncient doctours called them the booke keepers of the Churche. For they were so curious, that they would enter euerye tittle, and poynte, both the accentes and letters, and made a Register of them. Therefore the Iewishe Churche was iudge of the Olde Testament when Iesus Christ came, and therefore to verye euill purpose our Sauiour

The church is not iudge ouer the Scripture.

Christ

Christe sendeth the people to the Scriptures, who might more safely haue bene sent to the high Priestes and Pharisees. But these Iudges of the Scriptures, they iudged Christe to death, & the Schollers and Students of the Scriptures acknowledged him for their lyfe. And at this daye, euen by this argument, the Iewes shoulde winne the victorye. It followeth then, whether they renounce this Sophistrye, or whether they will maintayne it, that they renounce their Saluation. Consequentlye I demaunde of them, Whether the Church of Rome alone haue kept the Scriptures, or other Churches also? They can not saye that it was the Churche of Rome, or the Latine Churche alone: For the Ecclesiasticall storye wytnesseth, that the Primitiue Churche gathered the Canon of the Registers, of those Churches which were founded by the Apostles, and to which the same Apostles had written. Nowe there is but one Epistle written to the Romaines, and all the rest are written to the Easte Churches. In like

maner

maner the Gospell of John was kept at Ephesus, and that of Saynt Marke at Alexandria, &c. If then the Easte Churches had a greater parte in keeping the Scriptures, then the Romaine, and therefore by this argument as much, or more auctoritie ouer the Scriptures then it: If alike of the indifferentest amongest them, who shal iudge but the Scriptures? And if they iudge the Scripeures, who shall pronounce sentence ouer them? If the Easte Churches shall, then the Romishe Churche hath loste her Cause. If the Church of Rome, then thys shall bee in another respecte, then of keeping the Scriptures. If they saye it bee by their pretended prerogatiue of Saynt Peters Seate, it is meete that they proone it by the Scriptures. And therefore marke Peters Sea, which doeth take vpon it to iudge the Scriptures, beyng yet subiecte to the Scripture it selfe.

Furthermore I praye euerye man to examine this conclusion. The Church of GOD hath kept the Scripture: The Church

Church beareth witnesse of the Scripture: Ergo shee is aboue the Scripture. The edictes of a Prince are registred in all his Countries. The lawes are gathered together and witten by Clarkes. All Contractes and bargaines are subsigned by witnesses. And yet for all that, he that woulde saye, that they were aboue the Kinges, aboue the lawes & contracts, hee shoulde make him selfe a laughing stocke. If they say that the Lawes of God haue no place, neyther more nor lesse then edictes of some Princes, except they be agreeable to the worde of God: I answere them, that it is not the Church of God that hath this priuiledge: for shee is the Spouse of Christ, and hath learned to obey her husbande without anye examination of his commaundement, and must by and by holde her peace, assoone as shee heareth his woord. For she knoweth also, that the wisedome of her husband (whose will is the rule of doctrine) is not like that of Princes, which it is necessarye to examine, whether it bee honest and profitable, Ciuile or vnciuile: but if they be so stiffe for the obteyning of this priuiledge,

priuiledge, yet let them agree with mee herein: that this is that assemblie, which hath lyfted vp it selfe aboue all that is called GOD, which fearing to bee discomfited by the Spirite of his mouth, woulde therefore mousell and stoppe vp hys mouth, all that it might.

The place of Saynt Augustine which they alledge, maketh nothing agaynst that which hath bene sayde before. I woulde not (sayeth hee) beleeue the Gospell, vnlesse the aucthoritye of the Church constrained or moued me. Ni me Ecclesię Catholicę commoueret authoritas: where it is specially to be noted, that according to the style of Affricke, Commoueret is taken for commouisset, that is to say, I had not beleeued the Gospell, vnlesse the consent of the vniuersall Church had moued mee thereto: hee meaneth not that the holy Ghost had not such a style, as myght make it selfe sufficientlye knowen from other wrytings of men: For he him selfe instructeth vs in this matter, in many places. Much lesse meaneth hee, that the Church shoulde be aboue the Gospell. For it is by

Contra epist funda. cap. 5.

the

the Gospell that hee examineth all the Churches of his tyme: but rather that the vniuersall consent of the Churches, the which receiued such & such bookes for the Gospels of Christ, made that he could not doubt, but that they were so, and that the apostles, whose names thei did beare, were true authours of them. No otherwise then as ỹ consent of manye ages, acknowledging such and such bookes to be Ciceroes, Hippocrates and Platoes, doe assure vs that they were theirs. These were his very words against the Manichees themselues, who denyed part of the holy scriptures in another place: Oh vnhappie enemies (saith he) of your owne soules! What Scriptures shalbe had in price, if the Euangelicall and Apostolicall bee not? Of what booke shall men hold the certaine authour, if a man doubt that those holy books, which the Church holdeth were of the Apostles, shoulde not be theirs? Who shall knowe whether the bookes of Plato, Hippocrates, Aristotle & Cicero, were theirs, vnles it be for that frō their time euen vnto ours, alwayes mē haue bene perswaded ỹ they came frō hand to hand? &c. Like as then I

August. lib. 33. contra Manich. & lib. 28. cap. 2.

beleeue

beleeue that ẏ̄ books of Manichee are his, becauſe men haue beleeued ẏ̄ they came thence frō hand to hand: ſo alſo I beleeue ẏ̄ booke of S. Matth. becauſe euē vntil vs the church hath ſo held. The queſtiō is not thē in this place, whether the writings of ẏ̄ Apoſtles haue any voice to determine matters in the church: for as we haue already ſhewed, S. Aug. teacheth vs ẏ̄, in a M. places: but only whether ſuch and ſuch ſcriptures were the Apoſtles, yea or no. For the heretikes denied not, but ẏ̄ the books of the Apoſtles had ſuch authority, as they muſt be obeyed, but they denyed that they were theirs, becauſe that if they had once allowed thē, they knew, ẏ̄ they muſt of neceſſity reſt in them: And yet they pretēded that they were neuer a whitte leſſe the church, then the Romane church doth. For they helde that Manichee the chiefe of their ſecte, was the holy Ghoſte him ſelfe. But this was a blaſphemie, not yet knowen to the moſt damnableſt heretikes that euer were: that the holye Scripture was ſubiect to the Church, and that without her (as one of the Popes Chāpions of our time ſaith), it hath no more auctority Wolffgang. Herman.

then

thē Esops fables. The Iewes haue taught the Gentiles, that the Olde Testament was the worde of God, and manye of the Gentiles beleeued it better thē the Iewes. The Gentiles haue kept for the Christians many good and auncient bookes, and haue taught them that such and such were the authours of them, and yet for all that, they haue not giuen anye credyte vnto them. The bookeseller will teach vs that such a booke is Hippocrates woorke, and yet for all that, hee shall not be a physitian as Hippocrates was. For it is one thing to beleeue the word of any some man, & an other thing to be the authour of a booke. This is that which was saide long agoe by a great learned man: That the Church is true or vndouted, but as we say, by occasiō, because she beleeueth ỹ trueth of ỹ Scripture: but the holye Scripture is simplie true, & of it selfe. For it is the trueth it self.

Marsil. de Padua part. 2. cap. 19.

Whether the Church be before the Scripture.

There foloweth another argument, that the Church is before the Scripture: Ergo it is aboue ỹ Scripture. When we speake of the Scripture, we vnderstand the word of God, the which at the first was not written, and afterward was written aswell by

Gods

Gods owne finger, as by the pennes of his seruants, inspired by his holy spirite, as we haue before declared. But now I would demaund of them, from whence they fetch the beginning of the Church. If from the creation of man, and before sinne entred: immediatly after they were created, God gaue them a commaundement, that they should not touche the tree of knowledge of good and euill, and we must not dispute whether they had authoritie aboue this word, for why, they hauing disobeyed it, all the world from man to beastes sighes and grones for it. But will they not denie that the old and new testament had equall authoritie with this commaundement? If they take it after sinne entred, God blameth and conuinceth our first parents of their faulte: and this is the Lawe. And after he promiseth vnto them the seed, which shall bruise the head of the serpent: & this is the Gospell. Beholde them then dead in sinne by the Lawe, and as it were newe borne by the promise of Christ to come, in whome, they hoping after this worde, were made the beginning of the Church, & without this they had bene lost with all

their posteritie. Wherefore whether we fetche the Church from before the fall of man, she hath no power aboue the word of God, but is iudged by it, and therefore the cõclusion is false: Or whether we deriue it after, yet the word is before the regeneration of the Church, that is to say, before the Church, and that antecedent it selfe shalbe false. Moreouer this is an ill argument, It was ẏ first in time, Ergo the first in authoritie. For we haue a hundred Cities in Fraũce more auncient then our first kings, and yet notwithstanding whout any gainesaying they obey their lawes. And ẏ word of God of it selfe is giuen to commaunde, whereas the Church is placed in the world but to obey. And though it be so ẏ the word of God be in power eternall, yet it is most certeine ẏ it must be last in this action, because ẏ before he commaund, it must needs be, ẏ it should first create some men whom it might commaund. This then is nothing but plaine sophistrie, which is not worthy to be heard in the Church. Moreouer I demaund of them whẽ they make this argument, whether they meane to speake of the whole Church, comprehending al ẏ states

and

and particulars of the Church into one, or whether they speake of particular Churches, or of ỹ church of Rome alone: If thei vnderstand the whole Church, as it is like they do: then they speake nothing ỹ makes for them: for ỹ church of Rome & the whole Church, are things farre differing, & before that Rome was, or any Wolfe there gaue suck, more then 700. yeres the law of Moses was published in the Church. If they speake of particular Churches, the East churches wil demand ỹ same prerogatiue, and by the self same argument, they wil set themselues aboue ỹ church of Rome. For they are before them in time, as euery man knoweth. If the church of Rome alone, by the vertue of ỹ institutiõ of Christ, yet they are to bring forth the titles and right thereof, and then they cannot bring forth one, that hath so much as any outward shewe. To be short, all this is nothing els, but a manifest dotage: for if they looke to the beginning of the Church, they shall finde neither Rome, nor the Pope, neither the See of S. Peter, nor consequently any authoritie aboue the word of God. If they looke to the beginnig of Rome, they shall

there finde the word, the law, the prophets expositors of long time before: and therefore an authoritie farre aboue their church. But in this a man may see ỹ poore defence of their Church, when for the establishing thereof, the word of God must fall downe, which is the foundation of ỹ pure Church.

Now in this whole disputation, they can not finde one onely word out of the auncient doctors, for there was neuer yet any heretike so mõstrous, which durst set it forth, till the Councill of Constance, where it was first set out by the doctors of ỹ Church of Rome. There was the question moued concerning the taking away of the cup of our Lord from the people, expressly against the institution of ỹ Sonne of God. There could not one place be found out in the Scriptures, which might fauour directly or indirectly, plainly or darkely so damnable a sacriledge. John Hus called them to the holy Scripture, and they knewe well that that was full against them. Then first they began to aduise of those goodly Maximes or groũds, which they haue maintei-ned euen vntil this day: that the Church is aboue the holy Scripture: that the Scripture

Nicol. Cusan. Cardin. epist. 2. de vsu Communion. ad Bohem.

ture hath no other authoritie, then ẏ which the Church giueth it: that ẏ Scripture is, as they say, De bene esse, of the wel being, but not of ẏ essence or being of ẏ Church: that such should be ẏ interpretation as seemeth good to the Church: to be short, that the word of God was more long and large then the word written, and that the Church is more worthie thē it: to which some haue sithens added, that ẏ Church should be in better case, if there were no Gospell written. These are ẏ intolerable blasphemies which sprang vp in this councill, who also were authors of one other goodly canon forsooth, that ouerthroweth al christianitie, That we must not keepe faith or promise with heretikes. Iohn Hus notwithstanding presseth them yet somewhat more neerely. Though it were so (saith he) that the Church should be aboue the word of God, to which you shal neuer haue me to agree: Shew me yet that the minde of the auncient Church was euer so, that it euer so ordeyned, or so interpreted: Name me one onely auncient doctor, which is not wholly and plainly against it. That it is so, yea our owne canons do excommunicate

Hosius Cardin. in Petroco. confess.

Concil. Trident. session. 5. cap. 2.

all those which cõmunicate not vnder both kinds: & therefore to communicate vnder one, is not to be partaker of the communion, but of excõmunication. To this argument they yet find another shift more mischieuous then the former: that albeit that of one commandement of the Gospel, there be at this day another interpretation, then was in the auncient Church: notwithstanding that, ỳ meaning which is receiued in the Church, must be accepted as the way to saluation, in asmuch as ỳ holy Ghost hath inspired it to the Church: That is to say, ỳ the Pope & his mainteyners, according to their good pleasure, may cry downe all the auncient interpretatiõs of the Scripture, as coynes are, and put them into the Mint, to make theirs currant. Also that as the iudgement of the Church is changed in the Scripture, so we must presume that the iudgemẽt of God is changed. And therefore when that good man Iohn Hus could not content himselfe w̃ these horrible blasphemies, their last argument was the halter & the hangman to cast him into the fire. To make Gods spirit chãgeable, his word a nose of waxe, God himselfe inconstant in

Cardinal. Cusan. Epist. 2. & 3. ad Bohem.

his

his purpose, & changing himselfe according to the vanitie & ambition of men: will there be founde in the traditions of the Pharisees, in the speculations of the Cabalists and Thalmud, in the Alcoran of Mahomet, any such execrable blasphemies as these are? I leaue to the iudgement of euery one, whether the spirit of God, or the spirit of Satan ruled there in those cõcills.

That there can be founde no other Iudge of the controuersies of this time, but the holy Scripture, and how euery one may iudge them by the same.

CHAP. V.

NOw seeing then that they do doubt that the Scripture is not on their side, let vs beare at their hands that they refuse it, and that they slander it as much as they can: let vs also see now whether they can allowe of any other Iudge besides it. I would demaunde of them, if of all the auncient doctors they would chuse any one, which hath bene free from those refusals, which they propounde against ỹ word of God, or els whether they

wil allowe al: Concerning any one alone they cannot, for in euery one of them, there may easely be found either one error or an other: but they haue so many errors to defend, that to defend all, all the errors of all times & ages would not suffice. Moreouer they would be ashamed to denie, that their style is more obscure then the style of the Scripture. Also they know in their owne conscience, that in the most principal points they are on our side, and yet there is not any one of them, which they will accept in & throughy al things, for as much as they condemne in Irenee the error of ỹ Chiliasts, and the interpretation which he made of ỹ Apocalypse concerning ỹ church of Rome, in Cyprian Anabaptisme, in Tertullian the heresie of Montanus, in S. Austine predestination, and so likewise of others. Will they then receiue all alike for Iudges: but then who shal be president in the contrarieties of their doctrine and interpretations: For euery one knoweth that there shall be found some euery where. If it be the holy Scripture, that is the thing which we desire. But if they refuse the Scripture as partie or partiall, by a more strong reason

then,

then, we will not accept them for Iudges, which are parties against vs. In like maner shall it be with the schoolemen, if they take them for Iudges, although that they be the principall authors of the errors of the Church of Rome: for betweene Thomas, and Scotus, and their armies set in battel raye, and fighting one against an other, who shall be iudge? It remaineth then that they chuse eyther one of the Councils, or els all the Councils together. If they chuse one, we knowe that in euery one lightly, there is hãdled as yet but one thing, as for example: in ỳ Councill of Nice, the matter of Arrius: in the Councill of Ephesus, and of Chalcedon, the matter of Nestorius, and Eutyches, and so likewyse of others: but of these pointes, there is no contention betweene vs. If they will haue all, I demaund who shall be president in the errors which the auncient fathers confesse, and in the contrarieties which they nomber, who shall reconcile them? The seconde Councill of Ephesus approueth Eutyches, the Councill of Chalcedon condemneth him. The second Councill of Nice mainteyneth the worshipping

Auguſt. in the 2. booke of Baptiſme againſt the Donatiſts.

shipping of Images, but that of Frankford, assembled about the same time by Charles the great, pulleth them downe. The first Councill of Nice, according to the vse of the primitiue Church, permitteth the marriage of ministers, the Councilles of Neocesaria, Mentz, and the seconde of Carthage forbiddeth it. The Councils of Constance, and of Basill, doe subiecte the Pope vnder the Church, yea they make him equall with other Bishops: those of Florence and of Trent, vpon paine of the blacke curse, haue set him aboue all. To be short, the Councill of Carthage excommunicateth and curseth him to the deuill that calleth him selfe vniuersall Bishoppe, or chiefe Priest: and the Councill of Trident, excommunicateth all those which hold not ỹ Bishop of Rome for such a one. I demaunde then in these contrarieties, and a thousand others of like consequence, who shall determine the matter? shall it be the Church? Nowe the Church is that which hath saide sometimes one thing, and sometimes another: for they holde that the Church is representeed by gene-

ral

ral Councils, and those for the most part are such as we haue spoken of. These are then Churches contrarying one an other, or rather one contrary to it selfe. Moreouer, if it be the Church, yet we deny that it shoulde be the Church of Rome: for it doeth not belong (say they) to a particular Church, to iudge of the vniuersall, which is represented by generall Councils. It remaineth then that they proue the supremacie of the Church of Rome, aboue the vniuersall Church of Christ: but if they cannot proue it by the holy Scripture, none of the other Churches will beleeue them: for they did not beleeue Christ himselfe, bearing witnesse of himselfe, but God whom they by the holy Scriptures knewe to haue sent him. And seeing other Churches haue their Doctors, Councils, and Traditions, aswell as the Church of Rome: It must followe, that the Church of Rome must proue her prowde prerogatiue & title by the Scriptures. And if the Scriptures must be iudges of the Church of Rome, and her prerogatiue, the which pretendeth & beareth men in hand to iudge all other Churches,

then

then there can not be a more competent Iudge, then the holy Scripture, without which the Church of Rome is nothing more then others, and from whom, whatsoeuer she hath, she must, will shee nill shee, fetche her pretended preheminence and authoritie.

Nowe if they obiect, that there is no more neede to iudge of our controuersies, and that they haue bene oftentimes iudged alreadie by Councils: Saint Augustine teacheth vs, that Councils may erre, and that the former Councils were amended by the latter, and therefore he prefferth not the Arrians with Councils. Secondly, yf this point haue any place, what will they say then vnto vs, why they haue derogated from ỹ first Councill of Nice, which is the first Decomenicall Councill, in the marriage of Ministers, and in the supremacie of the Pope, who there was made equall with the other Patriarches? And wherefore after the matter was so decided, would they haue it yet pleaded agayne in the Councill of Carthage? &c. Why woulde they haue the Pope to be declared the Vicar of God in earth, in the Councill of Trent,

August. cap. 3. & 16. de vnitat. &c.

Trent, seeing that the Councill of Carthage had already pronounced him excommunicated out of ỹ Church, which would call himselfe the chiefe Bishop and head thereof: Moreouer in the most approued Councils, the greatest part of the pointes which we dispute of, were not yet set out: for errors were not hatched, but by litle and litle, and they began to growe and increase, after that the tyrannie of the Pope was brought into the Church, who in like maner also played the tyrant ouer the Councils. Moreouer, we make a great difference betweene Councils and Councils: for we willingly accept ỹ first Councill of Nice and such like, because that the worde of God gouerned there, the which worde God alwayes accompanieth with his Spirite. But we doe not so receiue the second Councill of Nice, where Idoles were established, were the holy Scripture was alledged as it were in mockerie, and which by consequent coulde not be accompanied with any other then the spirite of Satan. It is sayde (say they) God created man to his owne image, therefore we ought to haue Images. Also no man

lighteth

lighteth a candle, for to hide it vnder a bushell: Therefore we ought to set Images vpon altars. Also God is named marueilous in his Saintes: therfore we ought to beholde his glorie in Images. I aske of them what man he is, that will rest himselfe vpon a sentence giuen vpon these proofes for Images? Nowe there are an infinite number of the like, where a man may plainely see the style of the spirite of Antichrist, alleadging the Scriptures much worse then Satan did to our Lorde Iesus Christ. To be short, if a man will not iudge in a Court, by former sentences, is there any reason to refuse the selfe same order in matters of conscience, and against the sentences themselues, that a man knoweth to haue beene giuen, the parties being therein neither heard nor called?

But admitte, that the holy Scriptures be the rule to compasse all doctrines: they will yet aske me for an ende, in so great contrarietie which is amongst vs, who he shalbe that shall expound and apply them? Concerning vs, we are parties against them, and as touching them, they are

parties

parties against vs, who shall be iudge here then: for saye they, Let the Scripture be so great a Iudge as men would haue it, yet it speaketh not for to determine and pronounce the sentence. To this I answere, first that when a man is assured of the squeere in the measure, or of the compasse in the shippe, there is no Mason so slender witted, which doeth not knowe in applying it, which is straight, and which is crooked: nor Mariner so vnskilfull, that doeth not perceyue, whether the shippe keepe her right course or noe. And therefore let them onely graunt vs, to guide the preceptes of our saluation, accordyng to the rule of saluation, conteyned in the olde and newe Testament, and we will therein submitte our selues, not onely to a free and lawfull Councill, but also to learned and vnlearned, to the ministers and common people, and to all Christians, for whose saluation it was written, who by them selues shall finde in this worde, the iudgement of the worde, and shall pronounce definitiue sentence for the same.

Furthermore,

Furthermore, in euery arte there are certayne principles and groundes, whereupon vndoubtedly depende all the reſt. Geometry hath her Axiomes, Phyſicke her Aphoriſmes, and the Ciuill and Canon lawe their generall rules, by which they will ſcanne all difficulties, which ſhal aryſe in their lawes. Nowe, ſay I, that diuinitie alſo hath her rules & grounds, and the lawe of God, hath her certaine principles, able to decide al controuerſies which are amongſt vs: yea and thoſe ſo much the more ſtrong and eaſie, as we are moſt aſſured, that there is no kinde of doubt, contradiction, or contrarietie in them, to make them voyde or vnſtable.

Nowe we haue three ſortes of differences, or controuerſies with the Church of Rome: the one ſort conſiſteth in thinges playnely forbidden in the worde of God, the other in things which are not commanded, and the laſt in the interpretation of certaine pointes, which are eyther forbidden or commaunded, which both of vs receyue, but diuerſly. Concerning the firſt kinde, we haue a rule in the lawe of God, that we muſt rather obey God then man.

Acts.4.19.

This

This is so easie, that euen litle children may comprehend it. When then we shall see that men command one thing, and God another, we cannot doubt which we ought to obey. By this rule we cut of images, reliques, and all kinds of idolatrie which are committed in the Papacie, which are expressely forbidden in an hundred places of the word of God.

Concerning the second we haue another rule, God is the onely lawgiuer vnto his people. Thou shalt not (saith he) neither adde, nor diminish from my lawe. Christ saith, God will not be serued according to our traditions, but according to his commaundements. S. Iohn and S. Paule say, that the holy Scripture is sufficient for our saluation. Chrysostom saith, Where ỹ Scripture holdes it peace, there man must holde his peace. S. Hierome, Prating without proofe of the Scripture ought to be of no credite. This is a rule commonly giuen to all peoples, and whereof also the people are capable. Let the people now read the old & new testament, and let them marke if they finde any one worde directly or indirectly, secretly or

Deut. 4. Ioh. 20. 2. Tim. 3. Matth. 15. Ier. 16. 12.

Chrysost. in sermo. de sancto & adora spiritu.

plainely, which speaketh nie or farre of, of the sacrifice of the Masse, of Purgatorie, of the inuocation of Saintes, and such other points, which are in controuersie betwene vs: Contrarywise if they shall not finde therein from line to line, that Christ is the onely sacrifice once offered vp for all, that there is one onely washing in the bloud of Christ, that there is one onely God to be called vpon in the name of Iesus Christ. If they finde there the doctrines which we cõdemne, then let them condemne vs, and cry fagot and fire against vs. If not, then let them be iudged by the rule which is afore touched, which they haue abused, and haue caused men to search their saluatiõ in those thinges, which ẏ Doctor of their saluation hath not taught them, & consequẽtly wherein they can finde nothing but destruction. Yea I say more, that if the learned would take paines to read (after the holy Scripture) the doctors of the primitiue Church, they shal not find there any one word thereof, or if they do find any such place, it shalbe in such sort, ẏ they shalbe in more doubt thẽ if they had spoken nothing. Whereof then they will of them selues conclude, (forasmuch

much as Christ & his Apostles haue taught nothing thereof, nor the primitiue Church hath beleeued nothing, nor they that came long after haue written any thing but that which is doubtful) ỳ these are such things, whereof we ought not onely to doubt with the doctors, but also whereof the Church ought to keepe silence with Iesus Christ. As for example, 400. yeres after the death of Christ, ỳ Church knew not what it was to call vpon Saintes, there was not found one word in the auncient writers, vnlesse it were for the condemnation of those, which did it according to the imitation of ỳ Painims, in seruing their gods. Of Purgatorie the first doctors of ỳ Church speake not one word. S. Augustine, who was long after, sometimes saith that there was one, sometime ỳ there might wel be one, sometime that it was no great matter whether there were one, or whether there were none. And S. Gregorie, who was after him, he began to beleeue by certeine visions that there was one, and this was 500. yeeres after the death of Christ. Of the Masse it was altogether like, for we may marke the beginninges, proceedinges and

Augustſ. de cura pro mortuis gerenda. Augustſ in enchirid. ad Laurentium cap. 67. & 68. lib. de fide & operibus ſi ad Dulc. q. 1. & paſſim.

increase, peece by peece euen vntill our time: and yet forsooth these were made articles of our faith, and for these, men burned the Christians, for which euen by as good reason, they might haue burned all the primitiue Church. By this one onely rule therefore compriſed in a fewe wordes, and easie for euery one to vnderstand, wee cutte of the Masse, Purgatorie, prayers for the dead, inuocation of Saints, the Pope, his pardons, indulgences, and almost all that hath troubled Christendome for this long time.

But to defeate this rule, they would drawe certaine places by the haire, to the end, to make vs to finde therein their lewd inuentions. As for example, It shall not be forgiuen in this world, nor in the world to come, Ergo there is a purgatorie, which must be vnderstood, as S. Marke hath expounded it by these words, It shal neuer be pardoned, according to the Hebrew phrase. Also, if Moses and Samuel were before me to pray for this people, I would not forgiue them. Ergo (say they) we must pray vnto Saints. Whereas quite contrary, by the plaine words of the text, a man shall ra-

Matth. 12. 31.
Mark. 3. 28
Luk. 12. 10

ther

ther gather, that it is a vaine thing to call vpon them, and the meaning of the Prophet is cleare: that as God saith, If Moses and Samuel were aliue, and should intreat as sometime they did, for the sinnes of that people, they were become so heinous, that yet he would not forgiue them. To be short, euen altogether like as it was, that Ieremie in the chapiter aforegoing, when he had made earnest prayer vnto God for the people, he answered him, that if Moses himselfe who was most deare vnto him, should praye vnto him for this people, he would not heare him. Againe sometime they haue certaine Allegories, to proue these matters by. But we demaunde of them whether these doctrines are necessarie to saluation, yea or no: If they be necessarie, then we haue another certaine rule, That the word of God is cleare to saluation. For that same light it selfe is come downe from heauen for to teach vs, & that hath it not done darkely, or about the bush. The holy Ghost came downe vpon Christ in the likenes of a doue, and vpon the Apostles in great brightnesse: their doctrine therefore was plaine and euident, and they

were not doctors or teachers of darknes. Let them therefore alledge one plaine and manifest place, & not bring places wrested from their proper meaning, and altogether from the purpose, and we are readie to yeld vnto them. And this is the rule which S. Hierome gaue: That Allegories & darke places proue nothing. And S. Augustine saith: That al that perteyneth to saluation is plainely and clearely set downe in the Scripture, and that that which is darke in one place, is plaine and cleare in another.

Hieron. in cap. 4. ad Galat.

Augustin. lib. 2 de doctrin. Christ. cap. 24. 9.

Now as concerning the third point, we haue a rule which all the auncient fathers haue giuen vs: That the holy Scripture is the light to it selfe. And that which is darke in it, is plaine by it selfe in another place, and that therefore the determination of all matters, must be drawne from the conference of such places, where they are handled. Besides we haue two markes to direct our selues by, to which the whole Scripture tendeth: and they are, the glorie of God, and charitie towardes our neighbour. Moreouer we boldly admittte all the doctors of the auncient Church for the inter-

August. loco eodem. Ambr. in Psa 119 serm. 9. Basil. lib 2. de Baptism. quest 4.

interpretation of matters belonging to this thirde kinde, namely in the places and treatises, where they expresselye handle them. And whereſoeuer they are or ſhall ſeeme to be contrary, we willingly referre therein our ſelues to euery man, according to his owne common ſenſe and meaning, that ſhal haue readde the holy Scripture. As for example, there is a controuerſie betwixte vs, whether theſe wordes, This is my body, be a figuratiue ſpeache or no. Firſt of all I conferre, or waye together the places of the Euangeliſtes, and I finde in Saint Luke: This Cuppe is the newe Teſtament in my bloud, which cannot be expounded without a figure, and I knowe that fleſh and bloud, are both of like importance in the Sacrament. Further I conſider, that the queſtion is here of a Sacrament, and that this is the accuſtomable maner of ſpeaking, common to all Sacraments. The rocke vvas Chriſt, this is one place: Baptiſme is regeneration, that is another, &c. Finally I finde in S. Auguſtine theſe wordes: In figuratiue ſpeaches, (ſaith he) alwayes keepe this rule: If it be a maner of ſpeach that according to ỹ letter

Luk. 12.

Auguſt. lib. 3. de doctr. Chriſt. cap. 15.

commaundeth thee to do ỳ which is good, or forbiddeth thee to do that which is euil, streight way thou mayest iudge, that there is no figure. For thou hast found there the scope and butt of the Scripture, to wit, the glorie of God, & charitie. But if thou shalt take it according to ỳ letter, and it seemeth to commaund thee to do that which is euil, or to forbid that which is good, then thou shalt streight way iudge, that in very deede there is a figure. For example, saith he, Except you eat my flesh and drinke my blood, you haue no life in you. According to ỳ letter, it seemeth that Christ commandeth vs a foule & an heinous thing. This therefore (saith he) is a figuratiue maner of speache, by which he commandeth vs to communicate with the passion of the Lord, & thoroughly to fixe in our memorie, that his flesh was pierced and crucified for vs. When I see then, that it is in such sort figured, that S. Augustine himselfe alledgeth it vnto vs for example of figuratiue speaches, I resolue my selfe ỳ this with other textes of Scripture, conferred in like sort together, proue such maner of speaches in the matter of the Supper, cannot be otherwise taken but figuratiuely.

guratiuely. Nowe by these rules then shal the matter of ỹ supper, iustification of faith and workes, free will, and such other be determined, which stand vpon the interpretation of the textes of Scripture, which both the one and the other would drawe to their owne meaning and intention.

I demaunde then of euery Christian man, what we may iustly attribute more to the iudgement of the auncient fathers: for where we haue a plaine forbidding from God, euery one will agree vnto vs, that men can doe nothing, and that there neede no interpreters. Againe, where we haue no cõmaundement from his mouth, there it lesse behoueth: for where there is no text, there can be no glose. Those matters then remaine, out of which these commaundements are taken, and interpreted diuerslly, in which we most gladly admit the interpretations of the doctors of the primitiue Church, and the most notable in all ages. To conclude then this article, we say, that the infallible marke of the pure Church, is the pure doctrine therof duely administred: and the vndoubted touchstone of pure doctrine, is the pure worde of God, conteyned

in

in the holy Scripture, which God hath deliuered to be the rule of his Church. That the same is perfect, and to be vnderstood of those that desire their saluation, yea aswell of it selfe, as conferred with it selfe: albeit for the decyding of controuersies founded vpon the same, we wyllingly admit the interpretations of the most auncient. Briefely, because we finde not this puritie in the Church of Rome, but the quite contrary, neyther the lawe of God obeyed, but made subiect to the wyll of the Pope and his vpholders: we holde the Church of Rome most impure, and we marke the Pope that gouerneth there, for a notable marke of Antichrist, lyfting vp him selfe aboue GOD, for that he setteth the lawe of God, behinde his owne commaundements and vaine inuentions.

That the visible Church may erre, yea, and that in matters of fayth, and those which concerne our saluation.

CHAP. VI.

CHAP. VI.

BEcause our aduersaries knowe very well, that they can not defende, neyther by the holy Scripture, nor by the example of the primitiue Church, the false doctrine which beareth swaye amongst them, in the most principal points of Christian religion, yf a man should examine them by piecemeale: therefore they haue thought good to defende all at once, to wit, to maintaine that the Church can not erre, especially in matters that doe concerne saluation. For (say they) seeing that Christ is the head of the Church, he guideth the same by his spirit, and this spirit is the spirite of vnderstanding, which inspireth into her in time and place, all that is necessary for to leade her, in such sort, that she can not erre. But as they defẽding this bulwarke, assure themselues to defende all theyr Babylon: so is it also as certaine, that this being once wonne, they can not any longer stande. When they speake of the Church in this matter, they vnderstand properly the Clergie, represented by a generall Councill, and

Petrus de Aliaco. lib. de recõmend. scriptur. Marsil Patau. 2. p. cap. 2.

and not the common people, of whom they make no state, the which thing many of themselues condemne as repugnant to holy Scripture: notwithstanding, I am content in this matter to speake after their maner, to the ende to auoyde all cauils and starting holes.

The spirite & the worde are inseparably ioyned together.

Iesus Christ is the head of the Church, as of one body: not of that there, nor of this here, neyther of one nor of other, but of all Churches alike. Now this head is vnto the Church, as reason vnto a man: to wit, to rule, & to guide ỹ same by his commaundement. Now so far forth as desire doth obey reason, & the body the head, man is in good case: his senses, his mouings & accions are in theyr perfection, & there is nothing in him, which sauoureth not the good gouernement of reason. Contrariwise, when the desire will cast of obedience to reason, and wil not be subiect to his gouernement, but giueth it selfe to drunkennesse, riot, and all kinde of excesse: then entreth he into a distemperature of all his body, the vitall partes are therewith offended, he loseth one member, & one sense after an other, sight, hearing, and all the powers depart away

away from him. To be short, by the iust iudgement of God, reason it selfe oftentimes is taken from him, because he made no accompt to obey it. I say, that the selfe same may fall out, and many times doeth fall out in the Church. Now so farre forth as ỹ Church doeth obey vnto Iesus Christ her head, hearkeneth vnto his commaundements, which is reason it selfe, & followeth his gouernement, which is set foorth in the Scripture, she can not erre in the path of saluation: shee is sound, pure, and perfect: and also he taketh pleasure to leade her, and inspireth into her his holy Spirite, to the ende to inlighten her in the middest of darkenesse it selfe. But when she treadeth his gouernement vnder her feete, and maketh no accompt to hearken vnto him, but presumeth to be wyse ynough of her selfe, to gouerne her selfe: then is it no marueile if she fall as it were in pieces, and lose one sense after an other, if her eyes leade her into the pit, and if the spirit of God abandon himselfe and forsake her, because shee made no accompt of the worde, with which he is inseparably ioyned & knit together. For as it is most certaine, that Christ doth

not

not suffer his flocke to erre, so is it also as certaine on the other part, that he doth not accompt any for his sheepe, but those which heare his voyce: and those heare his voyce, which hearken vnto him, speaking in the Scriptures, and making them clearely to vnderstand his will. God hauing first sent his Prophets, hath nowe in the ende sent from heauen his owne worde, which hath sayd to vs, Search the Scriptures: and this is that same worde also which hath sent the holy Spirite to the Apostles. If we then wyll feele the Spirit, it behoueth that we heare the word, for the Spirit is sent from the word: but the cleargie of Rome doe make no accompt of this word. In stead of hearkening vnto it, it will be heard afore it, in steade of obeying vnto it, it will make commaundements of it selfe, in respect of which, those of Gods haue bene neglected: yea it hath abolished & cut of certaine commaundements wholy, and that openly. It followeth then, that it can not boast neither of the spirit, neither of the leading thereof, forasmuch as this spirite proceedeth from the sending of ỹ essentiall word, who hath left vs his word in ỹ holy Scriptures. So

we see ẏ a king wil cõmunicate his authoritie to a parliamẽt, to ẏ end to make them obey his lawes, & to distribute them to his people: but if ẏ parliamẽt shal abuse them, to the end to make it self obeyed aboue the king, and the lawes themselues, he will straightwayes take his authoritie from it. Nowe God and his lawe, in respect of the Church, are farre greater then these: for there can be no proportion of that which is infinite, to that which is finite. And therefore, is it any wonder if he haue taken from the prelates of the Church of Rome, the gifts of his spirit, when they woulde giue authoritie to their vaine traditions, aboue the lawe it selfe, and that vnder the shadow of his Spirite?

We say that the spirit and the word are inseparably ioyned and knit together, and that without great sacriledge they cannot be separated, forasmuch as Iesus Christ, who is the word it self, hath so taught vs. When that same cõforter shall come, that same spirite (I meane) of trueth, he shall leade you (saith he) into all trueth: for he shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake. Ioh. 16. 13. Ioh. 14. 26.

He

He shall glorifie me, for he shall receyue of mine, and shall shewe it vnto you, and shall bring all thinges to your remembrance, which I haue tolde you, &c. If this spirite heare the worde, and speake nothing of his owne: by a more strong reason the Church shoulde, if she be gouerned and lead by the same spirite. He sayth also vnto his Apostles, I vvill be vvith you till the ende of the vvorld. This he vnderstandeth by the vertue of his spirite: but he had sayd before in the selfe same verse, Teaching them to obserue al things vvhatsoeuer I haue commaunded, that is to say, my worde. And therefore Saint Paul preaching the word, both by liuely voyce, and also by writing, doeth neuertheless call his ministerie, The ministerie of the spirite: because it is the spirite, that giueth efficacie and power to this worde. The Scripture is called the olde and newe Testament, or Couenaunt: and in all couenaunts there are conditions of both parties. Concerning the olde, we see that ỹ law was kept in the Arke, vpon which God manifested his presence vnto his people, when he gaue them counsell, and in all that time wherein the people forsooke

Mat.28.20

2.Cor.3.8.

ſooke the lawe of God, to ſerue Baal, we ſee that God likewiſe aunſwered not vnto their demaundes, not vouchſafing to aſſiſt thoſe by his ſpirit, which made no accompt of his woꝛd. And as concerning the newe, Beholde my couenaunt that I make with them, (ſaith the Lord:) My Spirite that is in thee, and my vvordes vvhich I haue put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeede for euer, &c. He ioyneth the ſpirite with the woꝛde in plaine woꝛdes, as if the couenaunt were conceiued in theſe woꝛdes: My ſpirite ſhalbe in thee, but marke this, that the woꝛdes that I haue put in thy mouth, do not depart out of thy mouth foꝛ euer. Neither ought we to ſaye, that this is to much to abaſe the ſpirite of God, to bring it backe to the woꝛde. Foꝛ this is alwayes to meaſure God by himſelfe, and this alſo is the onely meaſure that he hath giuen vs. Foꝛ if ſpirites are to be diſcerned by doctrine, (as Saint Iohn teacheth vs,) and doctrine, (as we haue already pꝛoued) by the woꝛde conteyned in the holy Scriptures, it followeth then, that the ſpirite of God muſt be conſidered in the holy

Iſai. 59.21.

1. Ioh. 4.

Scriptures, the which were left vnto vs by the Apostles, and gathered by the primitiue Church, to the ende that there wee might haue a liuely portraiture and drafte of the Spirite, who had taught the Apostles according to the word, to discerne the spirites of Sathan, who without any allowance of this worde, durst teache false doctrines in the Church. The Church then is ledde by the Spirite of God in the vnderstanding of his will, but in asmuch as she searcheth for it in his worde, that is to saye, to him that searcheth the will of the Lord in his word, the Spirite is therein giuen vnto him for an interpreter. But to those that make no accompt of the text, there needeth no interpreter, and therefore to those that neglect the worde, to followe their owne inuentions, the Spirite of God is not giuen for an interpreter. For the spirite of man and the Spirite of God are not mingled together, vnlesse that a man forsake his owne spirit, and his owne fancies, to be ledde and conducted by the Spirite of God. To all those therefore that alledge ỹ leading of the Spirite without the word, we wil answere with Saint

Iohn Chrysostome that which followeth. Many (saith he) boast of ỳ Spirit, but they which bring their owne, pretend the spirite falsely. As Christ witnesseth, that he spake not of himselfe, in asmuch as his doctrine was taken out of the Lawe and the Prophetes: in such sort if any man bring vnto vs vnder the title of the spirit, any doctrine not conteyned in the Gospell, we beleeue it not. For as Christ hath fulfilled the Law and the Prophetes, so the holy spirite hath fulfilled the Gospell. Now Chrysostome had in hand in this Sermon to extoll the Spirite, for there he taught that the holy Ghost ought to be worshipped as the true God. And yet notwithstanding, Chrysostome thought it no abasing to the Spirit, when he measured it according to the Gospell, no more then did our Sauiour Iesus Christ when he measured it according to the Lawe and the Prophets. Chrysost. ser. de sanct. & ador. spi.

They obiect vnto vs that GOD is sure in his promises, and that therefore hee keepeth the couenaunt that hee hath made with his Church. We aunswere, that in verye deede the worde of GOD endureth for euer: but in all these sayd

couenauntes, there is alwayes a condition, If ye keepe my vvorde, how soeuer through his mercy he many times beareth long with our iniquities. And therefore we must not conclude, God is sure: therefore the Church cannot erre. But much rather to say, Seeing that the Church erreth so greatly, and so oftentimes forsaketh hũ, it must needes be that God is sure in his promises, and full of mercye. For it is certaine that very often hee keepeth his couenaunt with her, how corrupt and diseased soeuer she bee, and euen then when she prouoketh him to a diuorce, so as she treadeth the contracte of marriage vnder her feete, and when she hath enlarged her bedde (as the Prophete sayth,) to all commers, as it maye plainely be shewed in all times and states of the Church.

The church which was before the lawe hath erred.

When our aduersaries will proue that the Church is before the Scripture, they beginne it at Adam. This therefore is the place from whence we must beginne. God hauing created Adam, he forbad him to eate of the fruit of the tree of the knowledge of good and euill: that is to saye, He commaunded him to order all his affec-

Genesis. 3.

tions

tions and desires according to his holye will, and to seeke all his felicitie and all his knowledge, in this onely point of cleauing vnto God. If he did not, he signified vnto him by this that he shall die the death, that is to saye, he shalbe separated from God, which is the soule of our soule, as our soule is in our bodies. In this couenaunt we see a plaine condition. Adam altogether full of graces, as hee was then, loued rather to followe his fantasie, then to be ordred according to the worde of God, and to hearken rather to the voyce of Sathan, then of his Creator. Iust punishment followed vpon him and vpon all his posteritie, man remayning corrupted, not onely in his body and outward senses, but also in his reason, and in his vnderstanding, in such sort that reason it selfe, for the most part, serued to no other ende but to make them so much the more vnreasonable, and vnderstanding nothing, but to make them searche curiosities that might withdrawe them from their saluation. And yet for all this, we may marke, in our foolish vnconstancie, the constant loue and goodnesse of our Creatour, towardes vs his vn-

worthy creatures, when he promised euen presently after to our first parents, ỹ seede that should bruise the head of the serpent, in which alone they might obtaine mercy. This then was a conditionall couenaunt, broken of mans part, by the sinne of ỹ first Adam, and repayred againe in the person of the second, by the assured goodnes and onely bountie of the Creator. Now if this Church euen from her first roote was thus polluted, if from her beginning, euen then when she was full of knowledge and incegritie, and when she enioyed the presence of God, she failed so shamefully, because she turned away from the worde of her God, to her owne desires: can it be that any man nowe a dayes, in obscuritie, ignorance and vanitie, (wherein we are all borne,) can vaunt them selues, that they are able to walke vpright by without this worde?

Our aduersaries for to auoyd this place, do lessen ỹ sinne of Adam as much as they can: lyking rather to accuse God of cruelltie (who for byting of an Apple though simple disobedience, hath punished al mankinde) and to make of no effect the Cros-

Iesuita Græcensis in assert. Rom. 5. 19.

of

of his dearely beloued Sonne, whom he hath deliuered to death, for the reconciliation of the worlde, then to confesse that the Church can erre in ỹ matter of saluation. But the doctors of the Christian Church, and those that are most sound amongst the Iewes themselues, doe teach vs farre otherwise, to wit, that ỹ sinne of Adam was specially in this, that he was turned wholly from God, and that he more beleeued the promises of the deuill, then the threatnings of his Creator, that he pretended to make him selfe equall with God, that he sought his felicitie, and his knowledge without him, and without his worde. To be shorte, that this was an heresie so neere to infidelitie, and a sinne linked with so many sinnes, that none other but the Sonne of the eternall God, by the only sacrifice of his death, couide be able to repaire and redeeme it. Hee forsooke (sayth Saint Augustine) his God, for to be of him selfe, and such condemnation followed his pride, that he who otherwyse had a spirituall flesh, had nowe a carnall soule. Some man will say, that this was a great punishmẽt: but he that shal think it

Auguſt. lib. 14. de ciuit. Dei, cap. 13. & 15.

great, cannot be able to measure what a great iniquitie that was, to sinne, seeing it was so easie for him not to haue sinned. For as Abrahams obedience is praised, because when he was commaunded to offer vp his sonne, being a thing so hard, which notwithstanding he obeyed: euen so also as great and as incomprehensible a disobedience must it be in Paradise, where the commaundement had not any kinde of difficultie. Now the obedience of Abraham (saith the Scripture,) proceeded from faith, whereof it is, that he was called the father of the beleeuers. The disobedience then of Adam proceeded from infidelitie, whereof it is, that he is father of all infidelitie, which since that time hath bene and is in all mankinde. See then for the first sort of the Church, in which one shall see nothing but a growing and continuance from worse to worse, euen till the second: as maye be seene in the corruption & confusion which was in the time of Noah and Abraham, and amongest the Israelites in Egypt,
Ezech.20. where GOD reprocheth them that they were bestayned and defiled with all kinde of idolatrie.

Nowe

Nowe the whole seconde state of the Church, to wit, vnder the lawe, is full of such like examples. God made a couenant with his people of Israel, to be their God, and that they should be his people: the promises of this same couenant, they are very great and excellent. I wil walke in the middest of you, I will haue my tabernacle amongst you for euer, my name shalbe in Ierusalem, I haue sanctified it, to the ende it may be there alwaies, I will answere betweene the two Cherubins. But alwayes this condition was set to this couenaunt: If you shall be my people, if you shall serue me, if you shall walke in my commaundements, if you shall aske counsell at my mouth, &c. otherwise he sayth first, I wyll chastice you with my roddes, to cause you to returne vnto me, but if you shall make no accompt of it, he addeth straightway afterwards, I will reiect the people that shall forsake my lawe. I will cast of Iuda from before my face, as I haue reiected Israel, & I wil reproue the Citie of Ierusalem which I haue chosen, & the house whereof I haue said, my name shalbe there: Euen as I haue done to Silo (sayth he) euen so will I doe to you,

The church vnder the lawe hath erred.

Exo. 19. 4.

Leui. 26. 12
Deu. 28. & 29. 12.
Psal. 68.
2. Chr. 33.
2. Chro 7.
1. Sam. 2. 30.
1. Reg. 2. 27.
2. Reg. 23. 27.

Ierem. 7.

2. Chr. 15.

you, yea euen vnto you. This is that that the Spirite of God sayth in the time of Asa, by the Prophet Azarias, The Lorde is with you, because you are with him. If you seeke him, you shall finde him: If you forsake him, he vvill forsake you. And a litle after he addeth, Wherefore haue ye beene so long time without the true God, without a Priest, without a Teacher, and vvithout the Lawe? &c. Nowe when the Lorde sayth in a thousand places, If ye shall forsake me, he putteth not downe any false matter, nor impossible thing, but a thing that not only oftentimes commeth to passe and is possible, but also is so easie and so ordinary, or rather so natural to euery assembly of men, that in this same Church here, which may enioy the manifest presence of the Lord, and may heare his voyce when it tooke counsell at his mouth, we see by a great many of examples. Aaron was a Prophet, and a litle after was made high Priest: he had seene ỹ wonderful woorks of God, & though he had seene them both day and night to go both before & behinde him, yet notwithstanding he made vnto himself a golden Calfe, and he saith vnto ỹ people,

Exod. 31.

Beholde

Beholde O Israel, the gods which brought thee out of Egypt. If in this question they will vnderstand by the Church the people, behold then a strange Idolatrie: if they wil vnderstand (as they speake) the Clergie, then beholde, not onely Idolatry, but the Church of God euen prostituted to Idols, that is to say, beholde an adulterous wyfe, prouoking her husband as much as lyeth in her, to make a diuorce from her. Vnder the iudges also so many tyrants as there were, which oppressed the Church of Israel, so many markes there were of their adulteries. Gedeon himselfe, after he had felt the power of God by his hand, he made an Ephod, and the people went a whoring after it. Micha also did euen the like, & the spirite of God hath told vs the cause thereof, because ỳ there was not any to gouerne in Israel, & euery one did ỳ which was right in his owne eies, & for ỳ the word of ỳ Lord was rare and scant in this time amongst them. They had notwithstanding ỳ law of God, & the arke of the couenant: but ỳ mischiefe was, ỳ they did neither reade it nor take counsel of it. Now this is not only said, Haue the light, but walke in it & follow it.

Deut 32.

Iudg. 8. & 17. & 18.

1. Sam. 3. 1.

Iohn. 12.

In

1.Chro.13 3. In the daies of Saul it is said, that no man sought the Lorde in the arke of the couenant, that is to say, that no man toke counsel of God in his word: and herein we may see the iudgement of God, when the Arke 1.Sam.4. was taken by the Philistines, to wit, that it was for ỹ contempt of God and his worde. Under Joram, Baal was worshipped in 1.king.11. Juda, euen vntil the time of Joas, who renued the couenant with the Lorde. Under 2.King.16. King Achas, there was a straunge altar, euen within ỹ Temple it selfe, vpon which he sacrificed to false gods: and Uriiah the Priest was he, which made it to be set vp. 2.King.21. Under Manasses, Idolatrie was so mon- & 23. strous, so publique, and so vniuersall, that there appeared not any face of the people in Church of God: and the cause thereof is by and by added as before, to wit, that the lawe of God had beene a long time hidden and buried, in such sort, that none coulde knowe any more what it was. And if men marke what was the state of the Church of Israel, he shall see that it was nothyng but publique & continuall Idolatrie, euen from the beginning of their schisme, vntill they vtter ouerthrowe. These impieties

then in ỹ viſible Church of that time, were not as a folly or ſickneſſe which paſſeth lightly away, but rather (which is here clearely ſeene, vnder the raigne of three or foure Kinges the true ſeruants of God) was tanquam lucida quædam in furioſis interualla, that is to ſay, were as certaine good modes and ſeaſons of right reaſon in a common rage & folly. This is that time of which the Prophets cried out, You, you are called by the name of Iſrael, and you ſweare by the name of the Lorde, but you ſerue him not in trueth and in righteouſneſſe. You haue ſaid vnto a piece of wood, thou art my father, & to a ſtone, thou haſt begotten me. You, you haue proſtituted your ſelues vnder euery greene tree. You haue abandoned me by the ſpace of innumerable dayes, and you haue gods according to the number of your Cities, &c. To be ſhort, all the Prophets which were ſent euen vntill the comming of Chriſt, and in all the Prophets, all the Chapters are in a maner nothing els but teſtimonies of the idolatries and adulteries of the Church with ſtrange gods, who for the ſame threatten her, and ſignifie vnto her a diuorce, if ſhee

Eſai. 48. 1. & 18. & 7. and in many other places. Iere. 2. 3. 13. 14.

she do not returne vnto ỳ Lord. In meane while, he ỳ shal marke what maner of band & companie ỳ was, in this time, which our aduersaries call ỳ Church, vnderstanding ỳ Cleargie, ỳ Priests, ỳ Scribes, & the ordinary prophets, a man shal find ỳ the true Prophets, which were sent frō God, had no greater enemies then they were: that they were these ỳ imprisoned them, & put them to death, as troublers of ỳ Church, yea so farre forth, that our sauiour Christ sayth, that it could not be that a prophet must be murthered out of Jerusalē. And whē they said vnto them, Turne you vnto the law of the Lord, reforme the Church, forsake your Idolatries, burden not the people with so many of your vaine traditions, &c. they had the selfe same answere that our aduersaries haue, We are the temple of ỳ Lord, we are the Church, we are the watchmen of the people: the law shall not perish from the Priest, nor the counsell from the wise, nor the word from ỳ Prophet: our Church (whatsoeuer they say) cannot faile. Come then & let vs strike them with our tongue, and let vs not harken to their words. But the Prophets shew them very wel how the promises of God ought to be vnderstoode.

Iere. 16. 12 &c.

Iere 7. & 18. 18.

Say ye not, Here is the temple of the Lord, Iere.7.
for I haue abandoned Silo, which I haue
choſen, and I wil reiect you alſo, if you con-
tinue, &c. Say ye not that the lavv ſhall not
periſh fró the prieſt &c. for, for a lóg ſeaſon 2.Chr.15.3
Iſrael and Iuda was without the true God,
without a Prieſt, without a Teacher, &c.
Seeke therfore the Lord, &c. Your Prieſts Ezec.22.
(ſaith the Lorde) haue broken my lavve,
and they haue defiled my holy places.
They haue not ſaide, Where is the Lorde, Iere.2.8.
thei vnderſtood not my word, & thei haue
not knowē me. Your Prophets haue pro- Ezec.7.
phecied lies, ſaying, The Lorde hath ſaide
thus, wheras the Lord neuer ſpake it. They Oſe.9.8.
haue prophecied in Baal, & haue gone af-
ter the things that are vaine. Your watch- Iſai.16.10.
men are blind, & your prophets are ſnares
of the fouler. Thou vvilt demaund a viſion
of the prophet, but the lavv ſhall periſh fró
the Prieſt, and the counſell from the aun-
cient, & the night ſhalbe vnto you for a viſi-
on, &c. The Sunne ſhall go dovvn ouer the Mich.3.6.
prophets, & the day ſhalbe darke ouer thē.
They ſhal all couer their lips, becauſe they
ſhall receiue no anſwere from God. Seeke
therfore the Lord, & you ſhal find him, &c.
Behold how the true Prophets, who in

comparison of these prelats were accompted the offscouring and muck of the world, beate backe all their vaine presumptions, that they had of not being deceyued. To be short, the Church of that time was thrown downe farre beneath that of Samaria and of Sodom. Her prelates were called the princes of Gomorrha, her Councils and assemblies, conspiracies and coniurations against the Prophets of God, her sacrifices, whorish and adulterate: And of all those that the Lorde sent to exhort them to reformation, there can hardly be found any one, that a little while escaped the crueltie of this assemblie, which drewe all the titles and prerogatiues of the Church to it selfe. In the middest notwithstandyng of this horrible confusion, God knew his Church:

Isai.1. For if the Lorde (sayth Esai the Prophet) had not restored euen a small remnant, they had bene as Sodom, and should haue ben like vnto Gomorrha. And he saith in a-

Isai.8. nother place, Behold me Lord, & my children, that is to say, the disciples that thou hast giuen me.

Finally, when ỹ Iewes would not hearken to the wholesome exhortations of the

Prophets,

Isai.1.
Ezech.21.
Iere.18.

Prophetes, God would euen constraine them by his mercy, and therefore sent them euen saluation it self from heauen, to witt, Jesus Christ his onely Sonne our Lord. But the Church behaued it selfe towards him euen likewise. He had no greater enemies then the Priestes, the Scribes, the Doctors, the Pharisees, that is to say, (as our aduersaries speake,) the cleargie, and those which had the Lawe committed vnto them, and those which seemed to be the light of the Jewishe Church. If he spake any thing of the reformation of ỳ Church, then said they he would destroye the Temple: if of the grace of God by the Messias, then he blasphemed against the Lawe: if of the kingdome of heauen, then he strooke at the maiestie of Cesar: if he wrought any miracles, that was by the deuil: if he alledged the Scriptures, then they demaunded of him where were the letters of his Doctourship, reprouching him, that hee was a Carpenters sonne. To be short, all their arguments against Christ, are euen the same that our maisters vse against vs. We are the children of Abraham: we are the keepers of the Scriptures. It belon-

geth to vs to expounde them: and not to you, who haue not receyued holy orders as we haue done. And yet notwithstanding all this, these were they, that with their gloses, traditions, and vnwritten verities, with their successions, interpretations and councills most cruelly persecuted him, euen to the snatching him out of the hande of the heathen magistrate, who iudged him innocent, that they might crucifie him. Now I demaund of our aduersaries, what they can require in the outward estate of a Church, that was not in this Church here. If it be antiquitie, they were from Abraham: If it were calling, they were Priestes and Scribes: If it be a place, this was the Lordes house: If it be a coun-
Ioh. 11. 47. cill, this was solemnely holden against Christ in Ierusalem, who was there expressely condemned. Be it whether they consider the assemblye of the people, or of the Prelates, this was the visible Church. And yet they cannot denie but this Church hath most foullie erred in the matter of saluation, crucifying Saluation himselfe, vnlesse they will denie that Christ was our saluation. But the reason hereof is very

apparant,

apparant, which is, that they sought him not in the Lawe and the Prophetes, but in their traditions, Caballs, or vnwritten verities. For the shepheards in ỳ fields knew him: and the pastors of the people set their doggs vpon him. This also is the reason that they were likened to an earthly King, deuiding the kingdomes of ỳ earth among their owne, whereof it came to passe, that there was not any one, which promised not himself a crowne, or ỳ gouernment of some countrey, whereas they sawe that the true Christ was poore, naked, euil intreated, not so much as promising to his a place to laye their heads in. To be short, it is so farre of, that they shoulde haue acknowledged him for the true Christ, for that (as they pretended) they were the visible Church, that if they had accompted any for such a one, this should haue bene an infallible argument to them that had readde the Scriptures, that he could not haue bene ỳ Christ, forasmuch as it was expressely foretold by the Prophetes, that they should not knowe him. Behold then what is fallen out to the Iewes (sayth Saint Paul,) To whom belongeth the adoption, and the glory, & the

Ioh. 12. 38.

Isay. 53. 10.

Isay. 6. 9.

Rom. 9.

couenauntes, and the ordinance of the Lawe, and the seruice of God, and the promises. Of whom also the fathers are descended, and of whom also according to the flesh Christ himself came, &c. To witt, that for hauing reiected the Lord of glory, their pouertie was made the riches of the Gentiles, & their reiection, the reconciliation of the world, In such sort, that God in steade of turning away from mankinde, for the blindnesse of his owne people, hath taken occasion thereby to adopt al peoples for his people. Let vs not say therefore any more, that the Church cannot erre, because that God is firme in his promises: but rather that God is truely sure in his promises, and constant in his mercies, forasmuch as he maketh no diuorce with her, albeit she hath abandoned him, and strangely played the harlot, so inlarging the bowels of his compassion towards mankinde, and turning his great wrath into so inspeakeable mercie: as at this day we see in our time, in the great number which he hath withdrawne, and dailye doeth withdrawe, from the Swynishe filthe of the Popedome.

Rom. 6. & 11. & 12. cap.

It remay-

That the Church vnder grace hath erred.

It remayneth then nowe that we see, whether that the Christian Church which is vnder grace, hath had any more speciall grace not to erre: wherin we haue alwaies to call to our remẽbrance, that the Church at this day is vniuersall, that is to say, spred throughout the whole world, and that the promises of God are not any longer tyed to any one place, or to any one people, but are stretched ouer all peoples and places, where he is serued and worshipped. Nowe this vniuersal Church hath goodly & great promises: I wil make an euerlasting couenant vvith them, saith the Lord, I vvill put my sanctuarie in the middest of them for euer. I vvill be their God, and they shalbe my people. Behold that which Ezech. the Prophete hath foretold, of the couenaunt made by the comming of Christ with his vniuersall Church. Jesus Christ also saith himselfe: I vvill be with you vntill the ende of the world. Also, I vvill send you my spirit vvhich shal teach you all things, &c. But to the ende that hereby we do not imagine, as the Jewes did, our selues to be a visible Church, which is alwayes of one sorte whatsoeuer she doe, the condition is euer-

Actes. 10.

Ezech. 37. 26.

Matth. 28. Ioh. 14. 23, Ioh. 8.

more added, If you shall heare my voyce, if you be my people, if you shall teache that vvhich I commaunde you, if you shall loue me and abide in my vvord. For if you shal not abide therein (saith our Lord) you are not my disciples, and those which are not his disciples cannot boast ẏ they are taught by his Spirite, to the ende not to be deceyued. The prerogatiue then that is in the visible Christian Church, is not that she cannot erre in her particular parts, but rather that being vniuersall, when one part doth fall, the other doth help it vp, and when the one doth goe astray, the other may bring it into the way againe, yea, and the particular members do their dutie when the more apparant leaders of the Church do guide it to destruction. Againe on the other side, in that she is vniuersal, it ought a great deale rather to beat downe this same particular presumption, of not being deceyued in the whole Church, forasmuch as when there is a temple either ouerthrown or prophaned, ẏ sacrifices, as in times past, cease not any more, but rather of ẏ ruines & remainders, others may be els where builded vp againe where there was neuer any such. S. Paul

feared lest that the Serpent which seduced Eue, through his subtiltie should turne the Church of ỹ Corinthians from Christ and his simplicitie, if she were turned away from his Gospell. He meaneth then that she might erre. He also chideth ỹ Galathians, who after they had Christ drawne as it were liuely before their eyes, and crucifyed amõgst them, that they were so suddenly carried awaye to an other Gospell. This therefore is not onely a thing possible, but a thing (I say) which heretofore hath come to passe, euen whiles ỹ Apostles liued. To be short, he warneth ỹ Thessalonians, that Antichrist ỹ sonne of perdition, should sitt in the temple of God, ỹ is to say, in the Church, there to confound al things: and ỹ euen in his time this mysterie of iniquitie began to worke. It could not be then, that she erred in light matters onely, but euen in ỹ matter of saluation, forasmuch as she had receyued & imbraced her perdition euen in the middest of her owne bowelles. The which thing if we shal marke by experiẽce, we shal finde that euery where, where Iesus Christ sowed the truth and the good graine, by the hands of his Apostles, the de-

2. Cor. 11. 3.

Gal. 1. 6. & 3. 1.

2. Thes. 2.

vil that watcheth, whiles that the husbandmen slept, sowed there his darnell & lying, and finally there so besturred himselfe in tilling & plowing it, that he choked ỹ seede of our Lord in many places, vntill that he had brought to passe, that he was acknowledged for the master of the haruest. The zeale of those of the circumcision, in ỹ time of the Apostles, began that medley in the Christian religion: S. Peter himself winking at it, S. Paul calleth this to make the Crosse of Christ of none effect, & S. Augustine in many places calleth it heresie. Now from hence it came, that the disciples of the circumcision, who went to preach the Gospell to many peoples of the East and of the South, there reared vp Churches in such sorte, that the doctrine of grace was mingled with the lawe, the shadowes with the bodie, whereof it is, that many yet doe hold circumcision with baptisme. I speake nothing of the infinite heresies which put vp their heades vnder diuers names, making their seuerall factions, but of ỹ which then came to passe in the bodies of the most flourishing Churches, which afterwardes greatly encreased and multipled. On the

other

other side, the people which were called from Paganisme to Christ, then principally when the Church had some litle rest, & consequently lesse zeale, care, and puritie, comming out of such a bottomelesse pit of Idolatrie, they coulde not altogether forsake their old customes. They had builded many beautiful Temples to their Idoles, and it seemed a goodly thing vnto them, to dedicate them vnto Saints & Martyrs. Instead of their hunting places, they honored the reliques of Saints: in place of ẏ Images of Mars, of Iupiter, of Ianus, they tooke pleasure to haue those of S. Paul, & of S. Peter, &c. And wheras they had a custome, to make for their fathers ẏ died, praiers, sacrifices, lights, following ẏ opiniõ of Plato cõcerning purgatorie, they willingly cõtinued it, least they should fal frõ their humanitie, & therin only changed ẏ forme. The pastors some of them, because they were come out from ẏ same Paganisme, thought it good, other some did beare with it, least they shoulde at the beginning goe backe, hoping in time vtterly to remoue it from them, as S. Paul did the ceremonies of the law, from those of the circumcision.

and

and to cõuert their zeale & humanitie into a better custome. Insomuch ẏ their succes-sors, ascribing impudẽtly to much to their predecessors, & not examining ẏ reason ẏ moued them to beare w̃ these things, they cõtinued it of thẽselues, & builded so much vpõ this rottẽ fundatiõ, ẏ superstitiõ came to this, that we see it at this day. The vanitie of the one part, & the humane wisdome of the other, hath brought vs to this, and he that shal wel consider, what man is, & how an old custome ẏ hath but a litle shew, may preuaile, how much it wil cost ẏ changing, he wil easly graũt, that those which haue to bring in a thorow mutatiõ, do think to haue gained much whẽ they could bring to passe to change ẏ principal, in forsaking, as seemed to them, certaine accessories: as in our time we our selues haue proued, not regarding that the deuil knoweth so wel how to husbãd thẽafterwards, whilest we are negligent to water ẏ true plants, that in ẏ end they come to be quite stifeled & choked. By these means errors first entred into ẏ churches of ẏ Ethiopiãs, Syrians, Armeniãs, Grekes, Russians, Scythiãs, &c. for ẏ more part. But which is more, by the selfe same meanes entred Mahomet w̃ his doctrine,

who about ẏ declining of ẏ Romane Empire, found out ẏ controuerſies of ẏ Jewes & Chriſtans, & ioyned himſelf to a Monke of the hereſie of Neſtorius, named Sergeus, who coined his Alcoran in ſuch ſort, ẏ many Chriſtiãs of Neſtorius hereſie, partly ſeeing his force, & partly becauſe it ſeemed ẏ he cõſented w̃ them in the eſſence of Chriſt, they left of to go forward in ẏ true religion, & the Jewes, for ẏ circumciſion & ceremonies which he left freely vnto thẽ, and the ſafetie which he promiſed them by force of armes, receiued him in the beginning, as their Meſſias. Beholde then how hereſies entred into ẏ chriſtian Church, & ẏ thoſe ſo encreaſed, as it eaſely cõmeth to paſſe alwaies when good decaieth, and euil encreaſeth, ẏ from hereſie they came euen vnto infidelitie: & yet notwithſtãding theſe Churches were there founded by the Apoſtles, receyued ẏ holy ſcriptures, beleeued ſaluatiõ in Chriſt (except thoſe which haue cleaued vnto Mahomet, which haue loſt ẏ name of the Churches) haue a ſucceſſiõ of their biſhops & patriarks folowīg in good order, haue an ordinary vocatiõ in their miniſterie, & hold a great ſort more countries thẽ thoſe, that haue acknowleged ẏ Pope.

Now I demaund of ỹ prelats of ỹ Church of Rome, whether ỹ these Churches haue erred in ỹ matters which concerne saluation, or no. They wil say, ỹ they haue erred in the matter of saluatiõ, because ỹ they haue reiected Images, because they worship not the head, because they communicate vnder both kinds, because their ministers marry, because they knowe not any thing concerning Purgatorie, &c. To be short, because they doe not only erre in many notable articles as these are, but aboue all, because they do not acknowledge ỹ domination of their Pope, which is (to heare themselues speake) ỹ principal article that men ought to beleue, to ỹ end to be saued. It foloweth then by their own cõfession, ỹ the Christian Catholike visible Church hath no such priuiledge by the comming of Christ, which doth exempt itfrõ being deceiued & erring, yea in that which cõcerneth saluation, notwithstanding al ỹ promises, and pretended couenants, which we haue already mentioned before. But if now it do not erre in the matter of saluatiõ, then it must needes follow, that the Church of Rome it self must erre, which hath so long time excõmunicated and

ted and cut of frō ſaluation, as much as in her lieth, ſo many peoples & nations which haue not erred in the way of ſaluation, and which is moze, ẏ ſhe is iuſtly excōmunicated by ẏ foꝛeſaid Churches, foꝛ thoſe dānable doctrines which they condemne in her.

To this they wil anſwere vs, that theſe Churches had no ſuch pꝛiuiledge as the Church of Rome, and that the See of S. Peter hath this pꝛerogatiue, being ẏ chiefe amongſt the Apoſtles, ẏ it coulde not erre. Without entring into ẏ bottome of theſe goodly pꝛetēces, which ſhalbe gauged in ẏ chapter following, it muſt followe then, ẏ thoſe Sees which had ſo great authoꝛitie, as ẏ of Ieruſalem, which is called ẏ ſeat of God, could not erre. That ẏ Church alſo of Chꝛiſt, being there gathered together, had this pꝛerogatiue, ſeeing ẏ Chꝛiſt ẏ head of ẏ Church there pꝛeached & accōpliſhed the woꝛke of ſaluatiō. Likewiſe ẏ the Church of Antioch muſt haue it much moꝛe then ẏ of Rome, ſeeing that, that was ẏ firſt See of S. Peter, & the firſt Church where the name of a Chꝛiſtiā was heard. And yet Ieruſalem which crucified Chꝛiſt, & the Chꝛiſtians of Paleſtina, & of Antioch, & of the

That the Church of Rome hath erred.

Countreies

countries round about, in ỹ iudgement of ỹ church of Rome, are out of ỹ way of saluation. It followeth then, that Saint Peters See pretẽted to be at Rome, although it be graũted them, exempteth it not from error. Besides, omitting ỹ, that S. Peter himself hath erred & was reproued of S. Paul, I demaũd if S. Peters See giueth this prerogatiue to ỹ Pope, or rather to ỹ Church of Rome. If to ỹ Pope, Marcel. hath sacrificed to ỹ idols of ỹ Paynims, Liberius was an Arriã, & Anastatius an Acatiã. Moreouer, eche one delighted to abrogate ỹ decrees of his predecessor, as Nicolas of Iohn ỹ 22. Gregorie of Pelagius, & Innocentius of Gregorie, and that in matters (according to their owne iudgements) concerning ỹ faith. Sylvester the 2. Iohn the 19. Gregorie the 7. (witnes all ỹ histories of their times) were magicians, that is, the successors of Simon Magus, which was at Rome aswell as they, and not of Simon Peter, & the disciples of Satan, & not of Christ. Iohn ỹ 23. held opinion that there was no life after this, whereupon the Council of Constãce called him a deuil incarnate: & many other were deposed by ỹ Councils, not onely in qualitie Heretikes,

Hierony. in Catalogo illustri. virorũ. Damasus in Pontificali. Platina in vitis Pontifi. Marianus Scotus. Volateranus in Anthropol. Gratianus in decreto Cardinalis Benno. & Petrus Premõstratensis in vitis Grego. 7. & Sylvestr. 2. &c. Concilium Constanti. sess. septima.

but also Atheists. Iohn ỹ 8. also was found to be a womã & an harlot, deluding both ỹ seat, & al ỹ colledge of Cardinals. Briefly, they say ỹ the virgin Marie told S. Brigget, ỹ the most part of ỹ Popes are in hell, and the Cardinal of Ragousia, in ỹ time of the great schisme, mainteined ỹ the Pope might erre in ỹ faith, & Cardinal Cusan, ỹ he might be an infidel: which thing also the Diuines of Paris haue alwayes mainteined. It followeth then that this See neyther exempteth them frõ error, heresie, nor infidelitie, but augmenteth vnto them their owne condemnation. If the priuiledge be giuen to ỹ Church of Rome, I aske them, if they teache not, that the Church is represented by a generall Councill? S. Augustine sayth, that one generall Councill is corrected by another, and correction presupposeth error. Gregorie Nazianzen, in whose time many Councils were holden, sayth that the Church was then so full of ambition, that none was euer seene to returne any whit the better. Gerson and Panormitan say, ỹ one laye man alleadging the Scripture, ought to be preferred before a whole Councill being out of ỹ way.

Theodorus de Niein scriba Pontificis in lib. Nemus vnionis. tract. 4. & 7.

Cardinalis Cusanus lib. 2. cap. 17. de concord. catholic.

Magister Iohn Parisiencis, ordine predict. cap. 23.

August. cap. 3. & 16. de vnitate eccles.

Moreouer,

Moreouer, see ẏ second Councill of Nice, which mainteined Images against ẏ Coũcil of Cõstantinople, & that of Frankford about ẏ selfe same time, which threw them downe to the ground. See ẏ third Council of Carthage, & another holdẽ at Carthage it self vnder ẏ Emperor Mauritius, which excõmunicated him, & declared him to be Antichrist, which should cal himself vniuersall Bishop, at the pursute of S. Gregorie himself, whereas that of Rome a very litle while after, and that same of Trent in our time, hath declared ẏ Bishop of Rome to be vniuersal Bishop, & hath excõmunicated al those ẏ wil not so accõpt of him. The Coũcills also of Florence & of Basil, bindeleth the Pope w̃ other Bishops, & bringeth thẽ vnder ẏ Church, whereas they of Florẽce & Trẽt, lift him againe aloft, & published him to be a God in earth. And Pope Pius ẏ second, who stuck to ẏ Council of Constãce, a litle while after pronounced all them to be heretikes, which helde ẏ men might appeale from ẏ Pope to a Coũcil, ẏ is to say, those present Councils there which were general, & al those ẏ follow them. It followeth then, either ẏ trueth is double, which

neither

neither is, nor euer shall be, or els that these Councils contrary one to the other, haue erred, & so consequently that the Churche may erre. Also, that either the Pope is Antichrist, or els the Church which hath published such a one, that taketh vpon him the title of vniuersall Bishop, hath shamefully erred. Also, either to beleeue ẏ the pope is head of the Churche, is not necessary to saluation, the which the decretalles allowed of the church of Rome, do allowe, deliuering it for an article of our faith, and the Councill of Trent hath confirmed it: or else the Councils which haue denyed him to bee such a one, haue erred in the matter of Saluation, that is to saye, the first generall council of Nice, which made him but equall and like to the other patriarkes, the Councill of Sardis, the Council of Carthage, and the vniuersal Church for the space of sixe hundred yeeres. To be shorte, it must needes be that our aduersaries confesse, either that their Church at this day holdeth that for necessary to saluation, which is contrary to saluation: or els that the auncient Church, so long time was ignorant of that which was necessary

to saluation, that is to say, her owne saluation, who hath reuelled it in a plaine and open council: whereof it must followe that the Catholike church may erre in generall councils, yea, and the Romane Church it self, notwithstanding the pretẽded See of Peter, & moreouer that the Romane is cõtrary to the auncient church, to which we desire at this day to conforme our selues. Now if ỹ pope & the Romane church haue erred in matters of saluation, it followeth then that the Christian visible church may erre, & that a man may seeke for the reformation thereof. But to them which knowe how ỹ councils of our time haue bene holden, as that before they haue bene assẽbled, the controuersies haue bene concluded at Rome: & that notwithstanding all the arguments & proofs they could make to the contrary, they haue passed things by their speciall aucthoritie: & knowing howe that same holye spirite, or rather that spirite of Satan hath bene brought from Rome in a Caskat: & moreouer, seeing they are such that gouerne there, that there dispute and conclude, it needeth not greatly, that men proue that such assemblies may erre, but

contrari-

contrariwise it might be found a strange thing, if they coulde conclude anye thing without erroꝛ.

But now cõtrary to theſe ſo vrgent and weighty proofs, they alledge vnto vs, that Jeſus Chriſt prayed ẏ Peters faith might not faile, whereupon they conclude with open triumph, that the Romiſh Church can not erre. Firſt, the matter is of great importance, for it is a queſtion concerning a great nomber of articles, for which, as for articles of faith, wee haue bene burned for the ſpace of theſe fiftie yeres, which haue no other foundation but this. It muſt bee therefore that this fundation be faſt & vndoubtfull, if wee will not doe him open wrong, who hath taught vs our ſaluation. Adde alſo hereunto, that al the iarre of the Greeke and Eaſte Churches with the Romiſh, doe depend wholly vpon this point. For if it can not erre, then they which are contrary to her, haue erred greatly. But theſe thinges are farre enough one from the other, (I haue praied ẏ thy faith ſhould not faile, though Satan ſift thee) & ẏ concluſiõ which they draw thẽce, the church of Rome cãnot erre. Secõdly, Jeſus Chriſt Luke.22.

prayed for Peter, and Peter yet after this prayer denyed him thrise, trusting to much in him selfe, whereas he should haue prayed to God, & acknowledged his owne infirmitie: and hereof also it came, that hee that esteemed more of him selfe then al his companions, should stumble, and fall more shamefully then all they. The Churche of Rome therefore shoulde rather drawe this conclusion from thence, which is more agreeable to the text: that as he, trusting to much to himselfe, renounced God, and did worse then all the rest, so likewise it maye doe, when it is made to beleeue, that it can not erre. And therefore it should followe, that according to his example, it should weepe at the crowing of the cocke, and acknowledge all the faultes thereof. Thirdly, if this followe, Christ prayed for Peter, Ergo the Church of Rome which is founded by him, can not erre: then must it followe also, that the Churches which were founded by the other Apostles, can not erre. For Iesus Christ drawing neere
Ioh. 17.20. to his Crosse, prayed most earnestly for his Apostles, and for all those, which shoulde beleeue in him through their preaching, to

the

the end they might be one in the Father & in him, that is to say, that they might be inseparably knit vnto him. And yet the Romish Churche hath excommunicated them as heretikes, and hath holden them as cut of from saluation. It foloweth then, either that this conclusion is false: Iesus Christ prayed, Ergo it can not erre, or else that hee ment the inuisible Church, against which hell gates cannot preuaile. Fourthly, S. Paul vnderstood not this subtiltie, forasmuch as we see, that hee admonisheth the Romanes, called from amongest the Gentiles, that they should not proudly aduaūce them selues against the Iewes, vnder this shadowe, that they were entred into their place. For (saith he) the naturall branches were cut of through vnbeleefe, and thou art engrafted in by faith, and if God haue not spared them, take heede, least he also spare not thee: that is to say, take heed that thou fal not from faith, as they haue done: he meaneth then, that he thought them not to be without the compasse of the danger. Neither did Cyprian likewise, writing to the clergie of Rome, saying, That ỹ praise which S. Paul attributed to the Church

Rom. 11.

Cypr. lib. 2. epist. 17.

of Rome, that their faith was made knowen throughout the worlde, shoulde be turned to their shame, if they did not perseuer to inherite this faith. Nor S. Hieron also whē he saith, That after that couetousnes was entred into the Church, as it was into the Empire, the Law should perish from the Priestes, and the vision from the Prophets. Nor all the ancient fathers, when they tooke Rome for that Babylon in the Apocalypse, & for ỳ seat of Antichrist, as we shal see hereafter. And therfore they should doe a great deale better to followe their olde glose vpon this place of S. Luke, ỳ as in praying for him, he saith, O Peter, I haue kept thee, that thy faith shoulde not faile, euen so also comforte the poore weake ones by thy example of repentance, to the end, that by their sinnes they fall not into despaire, but that they hope for mercye, as hath bene shewed vnto thee. Finally, besides all these foresaide reasons, betweene the Antecedent: Christ prayed for Peter, & the consequent: The Church of Rome can not erre, there are infinite chinges to proue, betweene these two sentences, to wit, That S. Peter was head of the Apostles

Hieron. in epist. ad Rusticum.

Luke 22. glossa ibi.

stles & of ỹ church: That he was at Rome: That he was B. there: That he particularly founded any church there: That he had this prerogatiue aboue the rest, ỹ he coulde not erre: That he either tyed it, or coulde tye it to that chaire, either for the popes, or for the Romish Church: The which things ought first to be plainely proued, before we can come to any such conclusion. Let vs come then to ours, following our promises, and notwithstanding their obiectiõ of this place, let vs conclude with the holy Scriptures, and the practise of all times, this present disputation. Our Lord Iesus Christ hath deliuered to his Church the holy Scripture, as a compasse to a shippe, for to conduct and guide it to Saluation. Looking vnto this compasse, she can not be deceiued, for it sheweth alwayes vnto her, her marke, whatsoeuer winde do driue her: and not looking vnto it, she can not but erre, and goe out of the way, no more then all the pilots or Shipmasters of the world together know, without a good cõpasse, to keep their course one only houre. To ỹ churches which follow his worde, he hath promised thẽ the presence of his spirit.

From these which make no accompt of it, he withdraweth him selfe, accompting thē vnworthy of his presence, which disdaine to harken to his voice. Hereof it is, that the Church in all her estates and places hath greatly erred & gone out of the way: but more this then al the rest, which hath bene more bold to intermedle wout ỹ leading of the worde, & which hath most presumed of her owne abilitie, to witte, the Romishe Church. If she haue no other priuiledges and promises then the visible and vniuersall Church, there is no doubt but she may erre. For we haue seene by her owne confession, that she hath erred euen in the matters of saluation, in her most notable mēbers. If she haue any speciall priuiledge, as that which shee alledgeth of Saint Peters Seate: yet for all that, as wee haue proued, that exempteth her not, neither from errour nor heresie. But to the ende men may see howe vaine and weake this foundation is, whereupon they woulde builde an article of so great weight, it followeth that wee examine those titles, by vertue whereof shee pretendeth this priuiledge.

That

That the Pope, or Bishop of Rome is not head of the vniuersall visible Church, by any right of the lawe of God.

CHAP. VII.

When we demaund of our aduersaries, vpon what their traditions are founded, which they make equall with the articles of our fayth, which haue not anye shewe of foundation in the holye Scripture: they answere vs, that they are the ordinances of the Church. If hereupon wee will beate them downe, alledging that the Church must be gouerned after God his will, conteyned in his woorde, and that such doctrines are not agreeable thereunto: they reply, that the Church can not erre in the matters of Saluation. If wee proue farther vnto them by the discourse of all times, that often tymes shee hath abandoned the pure seruice of God, to follow her owne inuentions, euen vntill shee hath bene defiled with al abhominable idolatries: they reply, that the Romish church hath this particular priuiledge, that it can

not erre, because it is S. Peters seate, the head of the Apostles, & of al ỹ Church. And therfore by this meanes all the controuersies in a maner, that we haue w̃ thē, come to be brought to this question: Whether the B. of Rome, or the sea of Rome, (for they are different in themselues) be head of the church. In this quality, there is attributed to the pope, power to change the institution of Christ in the Sacraments, to change according to the time, the interpretation of the holy scripture, to make newe articles of the faith, to derogate from the olde Testament, & from S. Paule his epistles, as the vicar of Christ, & successour of S. Peter. This then according to their iudgemēt, is an article of great importāce to saluation, vpon which all other articles necessarie to saluation are founded. In the selfe same quality, iurisdiction is giuen vnto him ouer all the East churches, & to cut them of frō the Cōmunion of the Church, & to leaue them for a pray to the Turk, because they will not acknowledge him. To be short, it is come to this point, that he calleth himself king of kings, to establish empires at his own wil, to set out kingdomes

Conc. Cōstantiense.

Decisiones rotę.

for a pray, to dispence with subiectes for their othe made to their prince. This therfore is an article, not onely belonging to the saluation of euerye Christian particularly, and to all in generall, for that same vnion which is so much commended vnto vs: but also necessarie to policie, to the obedience due to magistrates, & to the whole life of man. But nowe wee see that Iesus Christ & his Apostles haue deliuered vnto vs the articles of our faith, the doctrine of the Sacraments, & of the obedience which is due to our superiors, in plaine & expresse termes, and those very often repeated in many places. It followeth then, that this article, by the which new articles of faith are established, the changing of the Sacraments, the setting vp & deposing of princes, the subiecting of heauen and earth vnder the power of one onely man, must bee there plainely set foorth. Nowe if it be not there expressly conteined, one of these two things must folow, either ỳ our Lord & his apostles took pleasure to hide these things frõ vs, to make a mash & confusion of heauen and earth together, which to thinke were verye execrable blasphemies: or else

it must bee altogether false, and consequently all that is builded vpon it, must quite fall downe, and bee vtterly razed to the ground. Nowe I doe adiure euerye one, euen as they loue their saluation, that they weygh wel the proofes of this article. For if the very foundation of the popishe doctrine, which is this here, haue no foundation in Christ, it followeth that the pope hath layd another fondation in the Church then Christ, contrary to that which the Apostle saith: and by consequent that hee is none of those, which hath builded vpon the foundation of Christ, woode, haye & stone, but the Antichrist him selfe, which hath setled him selfe in the place of the chiefe corner stone, which is the onely fundation of the Church.

2.Cor.3.

We say that Iesus Christ is the head of the Churche: our aduersaries say that it is S. Peter in his successors, or rather the pope, and the Church of Rome, because of S. Peter his seat. Now as we haue found the body out of the Scriptures, to wit, the church, so likewise we ought not to search for the head any where else. S. Paul saith that Christ is the head of the church, & the

Eph. 1.23. & 4.16. & 5.23.

church

church the accõplishmẽt of him which hath accomplished all in all. Also that Christ is the head of the Churche, as the husband of the wife, and the Sauiour of his body. Also, wee which are manye are one body in Christ, & euery one of vs are mẽbers one of another. These places are so cleare, ẏ our ꝓposition can not be denied. Thereupon they will graunt vs, that Christ is the head of the Church: but they will say, that there must be a head, and generall lieutenant in the gouernment thereof: & that this is S. Peter in his Successors, whome they call for distinction sake, the ministerial head of the Church. This is it ẏ they must proue vnto vs by plaine textes, for wee flatly deny it vnto them. Col. 1. 18. Rom. 12. 5.

First of all, we must not here imagine an earthly kingdome. For Iesus Christ hath taught vs, that his kingdome is not of this world: & if his be not of this world, then much lesse shall his be, whosoeuer shal enterprise to be his lieutenant. This lieutenantshippe then is neither temporall nor secular, neither can it be stretched ouer the empires of the earth, neither can the B. of Rome in this qualitie call him selfe the Monarch

S. Augustine vpon these words, my kingdome is not of this world. The kingdome of Christ are the faithfull which beleeue in him. Rom. 14.

Monarch or onely gouernour both of the spiritual & temporal. But as the kingdom of Christ is spiritual, to wit, the gouernmẽt of the soules of the faithfull, whō he fedeth by his word, (as S. Paul sayeth, that it is peace, ioy & righteousnes through his spirit) so must it be likewise, that the administration or gouernmẽt of his seruãts must be spiritual, to wit, the ministery of ỹ word, from whence proceede those forenamed effects: much lesse ought we to imagine an earthly king. For Christ is the Sonne of ỹ eternal God, who filleth euery thing wᵗ his power, who by the vertue of his spirite is present to all thinges, and is present with those that consent in his name to the ende of the world. He needeth not therefore any lieutenant, as doe other earthly princes, for to winne the heartes of his people: for these are the effectes of his Spirite, giuing efficacie to his worde, the which no man, how great & holy soeuer he seeme, can attribute to him selfe. And if they finde it strange, that our Lord by his spirite, in that he is God, doth gouerne his Church, forasmuch as he hath promised so to doe: Let them not thinke it more strange, ỹ we

deny

deny his corporall and carnall presence in their masse, which he hath not instituted.

Againe, here is no question of a kingdome which may be gouerned by a lieutenant alone: but of preaching the Gospell throughout the whole worlde, of reconciling al the people of the world by ỹ word vnto God: in a woorde of the Ministerye of the Gospell, which consisteth in administring the worde and Sacraments in all places. Nowe it is certaine, that no man can accomplish this, but onely he, who is the worde it selfe, and the alone sacrifice, because that with his manhode hee hath Godhead, and power that is infinite. Therfore there can none but he, bee the Bishop of Bishoppes, the Pastour of Pastours, and the high Priest, and none can bee this Ministeriall head, or Lieutenant in his offices. But rather euery Bishoppe and pastor amongest his flocke, may represent Christ in exercising his charge, without acknowledging of the Bishop of Rome to be aboue him, as hath bene most largelye disputed by Cusan the Cardinall in the time of the Councel of Constance.

1. Pet. 2. 25.

Heb. 6. 20. & 7. 26. & 9. 11.

Card. Cusan. libr. 1. de Concordia Cath. cap. 6.

That which they alledge of Moses and Aaron,

Aaron, that they were heades, the one of the common wealth, & the other of the sacrifices, whilest yet God walked in the middest of his people, is but naughtely drawen into a consequence. For besides that there was the expresse institution of God in their persons, and in the successors of Aaron for the seruice of God, there was this other thing in it, that it was but a litle countrey, and in that countrey one onelye Citie Jerusalem, and in that City but one Temple, where men ought tu sacrifice, so that there one gouernour and one high Priest might suffise: in steade whereof, the whole world, by the comming of Christ the Messias, is become one Temple, and al the people but one flocke, which must be fedde by the worde of God, a thing that no one mã may presume to do. Not that I would denye, but in the heart of one Pope, there may bee ambition enough to couet the whole world: for this were to deny ỹ truth of all histories: but rather I woulde saye that there was not any one of thẽ, that was not ready to haue forfaited & lost ỹ crown, if he failed to instruct by the preaching of the word of god, ỹ least diocesse in ỹ world.

Of

Of this allegation then, they conclude nothing to their aduantage, vnlesse they wil become Iewes, & enclose ẏ whole world in one Citie, & make voyde the benefit of the death of Iesus Christ which is cõmon to al the world. But contrariwise we may by the way drawe this consequence: That seeing Moses (as they say) was head of ẏ cõmon weale, and Aaron of the seruice of God, that the Pope ought to content himselfe with the one, without farther intermedling with the other, to the preiudice of all the princes & kings of the earth. Nowe if they replie, that they are able ynough to exercise the estate of the generall lieutenantshippe of Christ throughout ẏ whole world, without calling them to ẏ practise which yet neuer was seene, I demaund whether this be by the spirit of Christ, or by their owne. If by theirs, why then, this is the spirit of the prince of this world, for to couet and not to conduct: and miserable is ẏ Church, which is left to be guided by the vaine spirite of these men, who thinke themselues to haue such abũdance. Nowe if it be by the spirite of Christ, I do require thẽ, either that they will agree,

that this spirite following the promise of Christ to his ministers, doeth giue power to the ministery of the worde pronounced by them, whereof followeth that euery Bishop and pastor in his ministery, occupieth the roome of Christ visibly: or else that they proue vnto vs by fit & agreeable texts, that Christ hath enclosed the roote of his spirite so in the heart of the Pope, ỳ none can be partaker of it besides himselfe. To be short, the kingdome of Christ consisteth in this, that he gouerneth his owne, giuing power to the preaching of his worde, and to his Sacramentes by the vertue of his spirite: and the mnisterie of his Gospell, consisteth in the administration of that worde, and of his Sacramentes. Nowe there is not any man that can boast to giue and dispense the holy Ghost, for he proceedeth not but frõ the Father and the Sonne: None then, vnlesse it be Christ, God and man, can be the essential head of the Church. Likewise no man can preache the wooyde, & exercise the ministerie throughout the world: none therefore can bee the Ministeriall head of the whole Church: But rather

eche

eche minister & pastor in his owne right, vnder the Pastor of pastors Jesus Christ our Lorde.

Nowe let vs come to that which our aduersaries say, that Saynt Peter was the ministeriall head of the Church. If he were so, they must needes graunt that this was by the institution of Christ: for otherwise, and without his commaundement, he would neuer haue presumed to haue takē vpon him such a dignitie. Likewise if our Lorde haue placed him in any such degree, and so necessary as they saye, for the Church: they will graunt me that Saynt Peter hath exercised this office: for otherwise it had bene to leaue the Church for a pray and confusion. If then Christ haue not instituted it, nor S. Peter exercised it, it must followe, that he was neuer the ministeriall head of the Church.

Concerning the first poynt. The whole Gospell throughout teacheth vs nothing but humilitie, that we should become litle children, and poore in spirite &c. Christe setteth forth himselfe for an example to his Apostles, and willeth that Mat.18.3. Et ibi glossa. Mat.20.25

his Apostles be examples to the whole worlde. I am (sayth he) your master, and yet notwithstanding, I am amongst you to serue you. Also, when there was strife amõgst the Apostles at two sundry times, who should be chiefe, Christ pronounceth this determination, He ꝑ wilbe ꝑ greatest or chiefe amongst you, let him be a seruant to al. And he saith vnto them, Learne of me. He sayth not (sayth Saynt Augustine) to worke miracles, nor to make a newe worlde, but that I am milde and humble of heart. And as touching S. Peter, he is brought vnto Christ by his brother Andrewe, to the end to be his companion, and not to be called the chiefe, or to haue any primacie attributed vnto him. Agayne, when they were sent foorth to preache, they went two by two, as companions, which excludeth all superioritie. When Christ promiseth that they shall iudge the twelue tribes of Israel, sitting vpon twelue thrones, he giueth not him a place aboue the rest to gouerne in. Whe the triumphant Church likewise is described vnto vs by Saint John, it is sayd, that the Citie hath twelue foundations,

Luke.21. Vbi Chrys. & Origen.
Mat.21.25
Luk.22.25.
Mat.10.
August. sermon.10. de verbis domini.
Luk.22.30
Mat.19.30
Apoca.21.

and

and vpon them the names of the twelue Apostles of the lambe, without mentioning of any great stone, for Peters throne aboue the rest. To be short, when the Apostles receiued the holy Ghost, the power of binding and loosing, commaundement to preache throughout all the worlde, and when the holye Ghost it selfe descended downe vpon them, this was when they were al gathered together, & without any prerogatiue of one more then the other. Hitherto then in the principall places, where the primacie should haue beene shewed, we see not so much as any appearance thereof. Iohn. 20. Mat. 28. Acts. 1.

Against these places playnely denying and forbidding the primacie, they alledge vnto vs that which Iesus Christ hath said vnto Peter. Tu es Petrus, & super hanc petram &c. Thou art Peter and vpon this rocke I will builde my Church, and the gates of hell shall not preuayle against it. Nowe vpon this place our aduersaries ground this proposition: The Church is founded vpon Saynt Peter. And we will nawe another, The Church is founded vpon Christ, which is the rocke, and vpon Thou art Peter, and vpon this rocke. Mat. 16. 1. Cor. 10.

the confession of his name. That of theirs is foũded vpon this, ỹ it is sayd: Tu es Petrus, that is to say, Thou art Peter. That of ours vpon this, ỹ it is said; Super hanc Petram, & non super te Petrũ, that is to saye, Upon this rocke, & not, Upon thee Peter. And hereof it is that our Sauiour Christ hath clerely distinguished Petrum a Petra, that is to say, Simon Peter, from the liuely rocke whereupon he hath builded his Church, changing both ỹ name & the person, ỹ which our text plainely sheweth vs, the which he would neuer haue done, if it ought to haue bene vnderstoode of Peter, & not of ỹ confession of Peter. Againe, I leaue it to ỹ iudgement of euery Christiã: whether it be more agreeable to the faith, & more healthful for ỹ Church, either that ỹ Church be founded vpon Christ, or vpon Peter: vpon the Sonne of the liuing God whom Peter cõfessed, or vpon Peter, who a litle while after, denyed the sonne of the liuing God: vpon him ỹ vanquished Satan, or vpon him, whom Christ himselfe in the very same Chapter calleth Satan himselfe: vpon him who is called ỹ chiefe corner stone of the building, or vpon him

Mat. 16.
Mark. 8. 33

who

who was an offēce vnto him, that is to say, a stone of great stumbling. None (sayth S. Paul) can laye any other foundation, but that which is layde, which is Christ. 1. Cor. 3.
Also, S. Peter saith: You are as liuing stones built vpon the chiefe corner stone, in whom whosoeuer beleeueth, he shal not be confounded, that is to saye, in that confession of Christ which he called the rocke and foundation of his Church. It appeareth then by this place, that Christ hath builded it vpon himselfe, & not vpon Simon Peter, and vpon the confession of fayth which Peter made, and not vpon the fayth of Peter, which was too much wauering and vnstedfast. And in very deede where Saint Iohn recyteth this story, he resteth wholly vpon Peters confession. 1. Pet. 2.
But to the ende they abuse not the people vnder the visard of antiquitie, we must see what the auncient Doctors haue taught vpon this place.

Chrysostome vpon Saynt Matthewe: Upon this stone, that is to saye, vpon the fayth of this confession. Also, he hath fette our feete vpon the rocke, that is to saye, vpon fayth: For fayth in Christe Chrysost. homil. 55. super Matth. Idem in Psal. 32.

by good right, is called a rocke that cannot be broken: and therefore when Saint Peter had confeſſed: Thou art Chriſt the ſonne of the liuing God: Chriſt added, Thou art Peter, & vpon this rocke, that is to ſay, vpon this fayth which thou haſt cõfeſſed &c. Saint Ambroſe: Jeſus Chriſt hath ſayd vnto Peter, and vpon this rocke &c. that is to ſay, vpon the confeſſiõ of the Catholike faith, I will eſtabliſh the faythfull vnto euerlaſting life. Saynt Auguſtine: Peter was founded vpon the rocke, to the ende he ſhould ſuffer death for the loue of him, whom through feare he had thryſe denyed. Alſo, the Church likewiſe is founded vpon the rocke, whereof alſo Peter had his name. For a rocke or ſtone commeth not of Peter, but rather Peter of the rocke, as Chriſtian commeth of Chriſt, and not Chriſt of Chriſtian. And becauſe Peter had ſayde, Thou art Chriſt &c. Our Sauiour added, vpon this rocke which thou haſt confeſſed, will I build my Church. Chriſt then is the rocke, vpon which S. Peter himſelfe was founded & builded. For none can lay any other foundatiõ, then ẏ which is already layd, to wit, Chriſt.

Idem ſermone 21. de pentecoſt.

Ambros in Epiſt. ad Epheſ. cap. 2.

Auguſt. contra Iudæos, Paganos, & Arrianos.

In Iohãnem tract. 124.

In Iohannem tract. 10

Christ. Againe he wil not say, vpõ this Peter I wil build my Church, but vpon this faith: vpon ẏ which he had saide: Thou art Christ the sonne of the liuing God &c. Here vpon this rocke (saith he) I wil found my Church. Also: Upon this rocke which thou hast cõfessed, vpõ this stone which thou hast acknowledged wil I build my church, I wil build my Church vpõ me, & not vpõ thee: but thee vpõ me. The mẽ ẏ will build vpõ men, they wil say, I hold of Cephas, ẏ is to say, of Peter, of Paul, and of Apollo: but they who wil not be builded vpon Peter, but vpon ẏ rocke, they wil say, I holde of Christ. This is ẏ interpretatiõ of S. Augustine, repeated in many places of his bookes of the citie of God, euery where, where he handleth this matter. Auguſt. de verbis Dom.

Saint Hierome vpon this place: By the rocke we vnderstande Christe, whom Peter confessed. For if we take Peter for a stone of the foundation, all the Apostles shall be alike according to that which we see in the Apocalypse. And this is the verie opinion of Cardinall Cusan, in his booke of the Catholike Concorde presented to the counsell of Constance, who Hieronim. vpon Mat. Cuſanus Cardinal. lib. 1. cap. 3.

prouеth

proueth it euen by the Canon lawe it selfe, and maintaineth it against the Pope.

Serm. 61. Saint Bernard: The rocke is in heauen: In the same is stedfastnesse and assurance. And in deede where else can it be, but in our Sauiour? The world roareth, the flesh oppresseth me, the world doggeth and hangeth vpon me, and yet for all this I fall not: for I am founded vpon a sure rocke. To be short, let them reade their owne common glose, Super hanc Petram, vpon this rocke, that is to say, vpon Christ, in whom thou beleeuest: and the interlineall glose, Thou art Peter, but frō me which am the rocke, and alwaies in such sort as I reserue to my selfe the dignitie of the foundation of the Church. Beholde then, that by the interpretation of the auncient fathers, none neede to dashe against this stone. Nowe if our aduersaries reply that some of the auncient fathers interpret it, as they doe, and namely Saint Augustine in some place: I aunswere, that if a man reade those places, he shall finde that it was but by the way, and as it were, in handlyng another thing. And in deede

The common glose and the interlineall glose vpon Mat. 16. 16

Saint

Saint Augustine in his booke of retractations hath retracted it in these woordes: It fell out that I sayd in a certaine place, y in the Apostle Saint Peter the Church was buylded, as vpon a rocke, but for the most part I haue expounded it of him, whome Peter confessed. I was abused by an Hymne of Saint Ambrose, common ynough, where he saith, that at the crowing of the Cocke the rocke wept. This is a Poeticall maner of speaking, and therefore Christ saide not vnto hym, Tu es Petra: but Tu es Petrus. For the rocke is Christe, whome Simon had confessed. Besides, he is so farre of from taking Peter for the foundation of the Church, that in another place he sayeth, that James, Peter, and John, seemed to be the pillars of the Church, but that in trueth they were not. And Saint Hierome sayth, that the Apostles are pillars of the Church, principally Peter, James, and John, but that all they which ouercome the Deuill by fayth, may be so aswell as they. But here they run to their ordinary distinction. That it is certaine

Augustlib. 2.retract.

Augustad Galat cap.2

Hieronad Galat. cap 2

certayne that Christ is the essentiall head of the Church, but yet that Peter is the Ministeriall head, that is to say, that he is likewise called so by reason of his ministerie. But we demaunde in what place either of the Scriptures, or of the fathers them selues, they finde this. And we haue alreadie proued, that there can be had no ministeriall head which is the selfe same thing. But againe let them answere vs, whether Peter had any other Ministerie besides his Apostleshippe? If he had any other, let them take it, and shewe vs wherein it consisted. If they can not, then it followeth, that all the Apostles were ministeriall foundations, as well as he, and not founded vpon him, and so likewise must it be of all the Churches which were founded by them: as Saint Jerome saith vpon the seconde Chapter to the Galatians. And according to this S. Paul saith, that the faythfull are buylded vpon the foundation of the Prophetes and Apostles, Christ being the chiefe corner stone. And he glorieth that he had preached the Gospel in many places, without buylding vpon the foundation of any other.

Ephes. 2.
Rom. 15.
Apoc. 22.

other, Saint John likewise: That the Citie of God is set vpon twelue foundations, wherein are the names of the twelue Apostles of the Lambe. Whereof it followeth, that all the Apostles are the foundation of the Church, aswell one as another, and moreouer ẏ Saint Paul hath buylded without any foundation, not building vpon Peters ministerie, or else ẏ Peter was not that foundation. Againe we demaunde of them, if this ministerie consist not in the edifying of the Church, by the preaching of the Gospel, Forasmuch as the Apostles which were all preachers of saluation in Christ, were therein master buylders: and all they are buylders, which buylde vpon the foundations which were layd by them, vpon that liuing rocke. Nowe if they were all master buylders, why then, Saint Peter was not the foundation, for he coulde not be both the foundation, and a master buylder both together.

Hieron. in epist. ad Titũ cap. 1.

It followeth in the selfe same place, Tibi dabo &c. I will giue thee the keyes of the kingdome of heauen. That which thou shalt binde in earth &c. Of this text we

The power of ẏ keyes.

we further drawe two contrary propositions. Theirs is, Christ hath giuen here to Peter alone, the keyes of the kingdome of heauen, and so consequently to the Bishop of Rome and to his successours. Ours contrariewise is, that Christ here hath promised the keyes to all in the name of Peter, and hath giuen them to all his Apostles, and after them to all those, which lawefully exercise the Ministerie of his Gospel. If we knowe what is meant by the keyes, and what it is to binde and to loose, it wilbe easie for vs to iudge, whether of these two propositions be true. Christe Iesus pronounceth, Wo be to
Luk.11.52 you Doctors of the lawe, because you haue taken away the keye of knowledge: ye haue not entred in your selues, and those which woulde wyllyngly haue entred in, ye haue forbidden. Nowe these Doctours were those who had charge to teach the worde of GOD. These keyes then are no other thing, but the charge to preache the kyngdome of heauen, and to open the gate thereof by the preaching of the Gospel. And concernyng byndyng and loosing: Saint

John expounde th what they meãt by these
wordes, to retayne and to remit sinnes, Mat.28.18 Ioh.20.23.
the which is not done but in preaching the
forgiuenesse of sinnes, displayed in Je-
sus Christe to all those that beleeue the
preaching of the Gospel. The keyes then,
is the charge to preach the woorde: to
bynde and to loose, is the effect of this
word, which to one sorte, turneth to their
saluatiõ, to the other to their greater dam-
nation: Wherevpon Saint Paul calleth 2.Cor.5.
his Ministerie, The Ministerie and word 18.
of reconciliation, and else where, The
Ministerie of vengeaunce vpon the diso-
bedient, which Esai before had called the Isai.61.2.
acceptable yeere of the LORD, and
the daye of vengeaunce. Nowe forasmuch as no one alone can exercise this Ministerie in euerie place, nor towards all: It followeth therefore that one alone can not haue these keyes, nor this charge of byndyng and loosyng, which by the comming of Christe extendeth it selfe to all places. They demaunde then wherefore it was sayde to Peter, I will giue thee, IESUS Christe had sayde vnto all: Whome thinke

ye that I am? And he in ỳ name of all had anſwered, Thou art Chriſt &c. And therefore in his name he promiſeth to all his Church the power of the keyes, which he promiſeth alſo afterwardes to all, in the eyghtenth Chapter, and after his reſurrection deliuered them to all the Apoſtles equally, and without any difference, in theſe woꝛdes: Receiue the holy Ghoſt. To all thoſe to whom you ſhall remit their ſinnes, they ſhalbe remitted &c. That then that was promiſed here in theſe woꝛdes: I will giue vnto thee &c. and not, I doe giue thee, which ſheweth the time to come, was then fully accompliſhed vniuerſally to all, as in the perſon of Peter it was there promiſed to all. To be ſhoꝛt, If (as Saint Gꝛegoꝛie ſaith) Saint Peter was not head of the Apoſtles, til it was after his repentance, in vaine then do they vpon this place trouble their bꝛaine, pꝛetending that by that place this power was giuen vnto him. And if they will ſay ỳ ỳ ſame was meãt there by the keyes pꝛomiſed vnto him: by the deliuerance of the keyes, which was after his repentance giuen vnto all, we conclude ỳ they were here pꝛomiſed vnto all.

Mat. 16.
Mat. 18.
Ioh. 6.
Ioh. 20.

C. Conſid. diſt. 50.

The

The which we saye not to the ende to derogate any thing from S. Peter, whose readines to confesse the sonne of God, and zeale toward our Sauiour was incomparable, but to discouer ỹ subtiltie of the Pope, and of his polesshozne generation, that of the keye of knowledge giuen to Saint Peter, hath made a key of power, and of the preaching of the wozde, a tyzanny ouer all the pzinces and people of the earth: and of ỹ kingdome of heauen, a temporall monarchie, notwithstanding that there is nothing mozе cõtrarie to ỹ whole doctrine that Christ hath taught his Apostles. As foz the auncient doctozs, they haue vnderstoode it no otherwise then we doe.

Saynt Cypzian: Our Lord in the person of one man, gaue the keyes to all, to shewe the vnitie of all. The others neuertheleſſe were euen the same that Peter vvas, companions in like equal honour, & in equall povver, but he vvould begin by one man, to shevv that the Church is one. Saynt Hierome expounding this selfe same place: The ignorant Bishops and elders (sayth he) tooke hereby occasion to

In libr. de simplicitat. prælatorũ.

Hieronym. in Mat. c. 16. verſu eodē.

vſurpe, I know not what maner of Phariſaicall authoritie, thinking that they had power to bynd and looſe at their pleaſure. But to bind & looſe ought to be no other thing, but to declare by the word of God, Gods ſentence. Beholde then the Pope in ỹ ſtead of Cephas, a Caiphas, euen by the diſinitiue ſentēce of S. Hierom, a miniſter of the Romane Church. And elſe where: All the Apoſtles had one, & the ſelfe ſame iudicial povver. For Chriſt after his reſurrection ſayth vnto them: Receiue the holy Ghoſt, vvhoſe ſinnes ye ſhal remitte, they ſhal be remitted in heauen &c. All the Church likevviſe in his elders, & Biſhops, but ſpecially Peter receiued it, to the ende that euery one ſhould vnderſtand, that he that ſeparateth himſelfe from the vnitie of faith, cannot be abſolued from his ſinnes, nor enter into heauen. He ſayth, from the vnitie of fayth, & not from ỹ vnitie of Peter, nor from the vnitie of the Biſhop of Rome. Alſo, the elders & miniſters of the Goſpell haue ỹ ſame right & office, which the prieſtes of the lawe had in the caſe of thoſe ỹ were Lepers. They remitte then, or holde ſinnes, according as they iudge & ſhe we

ſhewe ẏ they are remitted or holdē before God. Saint Auguſtine: The Lord calleth the keyes of the kingdome of heauen, the knowledge and vertue to diſcerne thoſe, who are worthy to be receyued, or elſe to be ſhut out of the kingdom. Now howſoeuer it ſemeth at the firſt ſight, that he gaue this povver to Peter alone, yet vve muſt acknovvledge vvithout all doubt, that he hath giuen it to all the Apoſtles, as it appearcth after his reſurrection, vvhen he ſayth vnto them: That vvhich ye remit in earth &c. Alſo: It is ſayd vnto him, I vvill giue thee the keyes, as though that povver had bene giuen to him alone: but as he anſvvered for al, ſo he likevviſe receyued the keyes together vvith all, as bearing the perſon of the vnitie. He is named therefore alone for all, foraſmuch as there vvas vnitie amongſt all. And therefore Auguſtines ordinarie maner of ſpeache is, that in Peters perſon the keyes are promiſed to all, and in the perſon of all them, to all the Miniſters of the Church. Leo the Biſhoppe of Rome, at the time that this queſtion was handled, diſputing with the Byſhops of Conſtantinople, although

Auguſt. homil. in Io. 11. 50. & 124.

Auguſt. cap. 18 lib. 1. de Doctrina Chriſt. & per omnia opera

Leo Episcopus Rom. in ferm. de natiuitate.

in his workes he hath left sufficient shewe of the traces of ambition, yet he speaketh not otherwise thereof. This powver (sayth he) of the keyes, is likevvise passed ouer to all the Apostles, and transferred to all the gouernours of the Church. And in that it is particularly recommended vnto Peter, it is because the example of Peter is set forth to all the gouernors of the Church. In euery place therfore, where men iudge according to the equitie of Peter, there Peters priuiledge is founde, but contrariwise, it hath no place where Peters equitie is not found. Hitherto then we find not ỹ keyes of power, but of knowledge only, to wit, the ministerie of the Gospell, the which is common to al ministers, and so likewise are the keyes, which are thereto annexed. This is that which is repeated by Gratian in the Decretals: That Saynt Peter receiued no more povver then the other Apostles, and by the chiefest Canonists in the Decretalles themselues. That the povver of bynding and loosing, in vvhich is founded al the iurisdiction of the Church, proceedeth immediatly from Christ, & not immediatly frõ S. Peter or his

Gratian in Decret. distinct. 21. in nouo 24. q. 1. loquitur. Ioan in ca. 1. de renũciationibus lib. 6. de pœnis distinct. 1. verbũ cum similibus.

his successors: ꝑ which also Cardinal Cusan maintained in the time of the Council of Constance, against those which alledged the key of power pretended by the Pope. But let vs go yet somwhat farther. They holde that the power of bynding and loosing is practised principally in their sacrament of Penance, when their priest iniopneth satisfaction, and afterwards giueth absolution to those that haue satisfied. Nowe I demaund of them: whether it be God that forgiueth, or the priest that giueth absolution? They will saye it is God that forgiueth, and ꝑ the priest by his worde doth declare it, the which the master of the sentences prooueth very wel, by many places drawen out of the auncient Fathers, in his fourth booke, following ꝑ which Chrysostom saith, ꝑ in these things Neither man, Angel, nor Archangel cā do any thing. And in very deede this is an assured Maxim of Christian religion (as he there sayth) That none can take avvay sinnes, but Iesus Christ alone, vvho is the lambe that hath borne the sinnes of the vvorld. Now if God be he which bindeth & looseth. I demaund what more power can

Cardinal. Cusan. lib. de concordia Catholica 2. ca. 13. fusissime.

Chrysost. lib. 20. Magister sētēt. lib. 4. distinct. 18. ca. 4. ex Ambr. August. Chrys. &c.

* And the priest, he which pronounceth them that are boūd & looseth.

remaine in the Pope, who doeth neyther the one noꝛ ẏ̄ otheꝛ? And whether we may not come to the conclusion of Marsilius of Padua: That the Pope cā releale no more neither from the punishment, nor frō the fault, then any other poore priest? Also: If God then exercise his authoritie, (as Saint Ambrose saith) and the priest his knowveledge in doing his office by the key of discretion, What shall remaine foꝛ ẏ̄ Pope to do, vnlesse he will breake in vpon ẏ̄ authoꝛitie of God, & what key remaines foꝛ him, not hauing any office to exercise, vnlesse it be the key of indiscretion? To conclude then, the interpretation of this place of S. Matthew, accoꝛding to the foꝛce of ẏ̄ woꝛdes, the conference of the scriptures, the analogie oꝛ proportiō of faith, the opinion of ẏ̄ aunciēt Doctoꝛs, & ẏ̄ Canōs thēselues of ẏ̄ Romish church: Iesus Christ is ẏ̄ stone, oꝛ rather ẏ̄ liuely rocke, vpō which the Church is founded, by ẏ̄ ministery of ẏ̄ Apostles, who were no other but master Masons. To this church, which is one vnder ẏ̄ name of Peter, who answered foꝛ all, the power of the keyes was promised, to open the gate of the kingdome of heauen

Magist. Ioannes parisiens. in lib. de potestat. Regia & papal. ca. 25.

Marsilius cap. 6. lib. 2. & cap. 15.

Magist. d. cap. 8.

to

to all those, which obey ẏ preaching of the gospel. Al they which exercise ẏ ministery of ẏ Gospel, haue these keys, so farre forth as their ministery extends, & it cannot be attributed to thē that do not exercise any: whereof it ensueth, ẏ it is so farre of, ẏ the Pope should haue thē alone, or al ẏ rest frō him, ẏ the poorest priest doing his dutie in his parish, hath thē better thē he. And if because this word was spoken to Peter, they wil restraine this place to Peters person, I say then, ẏ it is rashly done of thē, to extend to all the Bishops of Rome, ẏ which was spoken to Peter. Or if they wilbe yet of this tough opiniō, thē they must permit ẏ these words: Come behinde me Sathan, thou art an offence vnto me: which follow in ẏ verses next after, spokē to Pet. alone, must be vnderstood of him, & al his pretended successors: wherof must folow this special priuiledge, ẏ the successors of Peter & none others may become deuils, & that the Church of Romē, is becōe in Christēdome ẏ stone of offence, because for taking care for nothing but ẏ great things of ẏ world, it hath forsaken those which are of God. Mat. 16.

They make an argument afterwardes

by another place. Joh.21: it is sayde three times to S. Peter, Loueſt thou me, then feede my ſheepe: Therefore he was vniuerſal paſtor of the Church. If they concluded, he is cõmaunded to feed, therefore he was a paſtor of ẏ flocke of Chriſt, ẏ cõcluſion were good. But ẏ therfore he was an vniuerſal paſtor, or ẏ paſtor of paſtors, there is nothing in ẏ text from whẽce they may fetch it. To feede, (sayth their owne gloſe vpon ẏ word) is to teach by word & by example, & not to gouerne ouer al the world: Now it was ſaid to all ẏ Apoſtles, Teach, go ye into the whole world. Alſo, Euen as my father ſent me, ſo ſend I you. Therefore it was ſaid vnto all, Feede my ſheep. S. Paul ſaith in many places, That he is the Apoſtle of the Gẽtiles, and thereupon he addeth: Which feedeth the flocke, and yet eate not of the milke. He was then a paſtor thereof: and yet none wil deny, but ẏ al the reſt were paſtors aſwel as he. To him it was ſaid by ẏ ſpirit of God: Thou ſhalt be a vvitneſſe for me before all men: which is a great deale more general, Then feede my ſheepe, and yet notwithſtanding none will conclude that ẏ other

Feede my sheepe. Ioh.21.

Gloſſa ordinaria in verbo paſce. Mat.28. Ioh.20.

Acts.9.21.

were

were but vnder witnesses. For our Lorde likewise had saide vniuersally to all: You shall be witnesses vnto me euen to the end of the worlde. Wherefore then, say they, are these words here directed to Peter alone? Because that as Peter alone had denyed him thrise, so likewise he asketh three times whether he loued him, & for ỳ by his triple deniall, he had lost his Apostleship, so by that threefolde commaundement his commission was renewed, to the ende his companions should neuertheless esteeme him for an Apostle. This therefore was rather a consolation for his infirmitie, then a marke of dignitie. Saint Augustine, who was otherwise curious inough, found out no other meaning of this place. For see what he saith vpon Saint John, where he hath playnely expoũded this place: In stead (saith he) of that threefolde deniall, behold a triple confession, to the end the tongue should not lesse serue to loue then to feare, and that it seemed not, that present death drue from him more words, then present life, that is to saye, Christ. That this then shoulde be the office of loue, to feede the flocke of our Lord, seeing that that was the office

August. in Io. tract. 123 cap. 21. Item Hilarius & Cyrillus in eundem locum.

office of feare, to haue denied the pastor himselfe. What meaneth this then, If thou loue me, feede my sheepe: that is to say, Feed not thou thy self, but feed my sheepe: feed thē not for thy selfe, but for me, not for desire to beare dominion, but for charities sake to helpe thē. This expositiō also both Hylarius & Cyril haue vpon ỹ same place: Also Christ recommended his Lambes to Peter, euē he which fed Peter himselfe. Vnderstād thē brethrē, with obediēce, that you are the sheepe of Christ, as all we which heare his vvord: Feed my sheepe. S. Aug. therefore thought it to be as much spoken vnto him who was B. of Bōne in Affrike, as to the B. of Rome, following ỹ admonitiō of our Sauiour himselfe. That vvhich I say vnto one, I say vnto al. S. Cyprīā: Al are pastors, but there is but one flocke, vvhich all the Apostles haue fed vvith one vvhole cōsent. Also, there is but one Bishopprick, vvherof euery B. in solidum, & vvithout separatiō holdeth his part: & this is repeted by Gratian in his decretalles in expresse words, which some of ỹ schoolemē, yea & ỹ sorbonists thēselues haue expoūded in these words: The priesthood or ministerie is the soule of the Church, the vvhich is vvhole in

Augustin. de verbis Domini sermone. 62.

Mark. 13.

Cyprian. de simplicitate prælatorū.

Gratian in Decret. 7. q. 1. Nouatianus vers. Item. Episcopatus.

Magister Ioannes Parisiensis. lib. 3. cap. 41.

all, and vvhole in euery part. To be ſhort, it cannot be founde, foꝛ many ages after the death of our Sauiour, ẏ this place hath bene alledged by the Biſhop of Rome, for any ſtrength or povver, that he ſhoulde be acknovvledged paſtor of paſtours. And if they wil in this behalfe beleeue their owne Maſſe booke, behold what they ſing euery day: It is very meete, right & healthfull to pray vnto thee at al times (O eternall paſtoꝛ) ẏ thou ſhouldeſt not foꝛſake thy flocke, but ſhuldeſt keep it by thy holy Apoſtles w̃ a cõtinuall protectiõ, to the end that it may haue foꝛ gouerners & guides, ſuch as thou haſt eſtabliſhed vnto it, foꝛ vicars of thy woꝛke & paſtures. Behold therfoꝛe al ẏ Apoſtles, euẽ by their owne Maſſe it ſelfe, to be rectoꝛs, paſtoꝛs and vicars, immediately from Chriſt, and immediately eſtabliſhed from him. And if in Peters owne cauſe they will be content to haue Saint Peter iudge him ſelfe: The Elders which are among you I beſeeche, vvhich alſo am an Elder (ſayth he.) Feede the flocke of Chriſte which is committed vnto you, not as hauing lordſhip ouer the heritages of the Lord, but as examples of the flocke:

In Miſſa.

1. Pet. 5. 1, 2, 3, 4. &c.

And

And when the chiefe shepheard shall appeare, ye shall receiue an incorruptible crowne of glory. He that will play ẏ Sophister as they do vpon these wo.ds, feede the flocke, will conclude ẏ Peter hath resigned his Church to thē. But it suffiseth vs, that S. Peter calleth not himselfe pastor of pastors, but sendes them to ẏ principal pastor, who is Iesus Christ our Lord.

Ioh.10. And in ẏ, some obiect these wordes: There shalbe one fold and one shepheard, applying it to the Pope, they doe yet worse. The scope of the text sheweth vs, ẏ Christ speaketh of the vocation of ẏ Gentiles, & thereupon S. Gregory in their glose saith, That this is spoken becausе Christ hath ioyned both the Iewe & the Gentile in his faith, & Theophilus: becausе all the sheepe haue but one marke, to wit, Baptisme, & but one pasture, that is to say, the word of God.

Greg. & Theoph. Fiet vnum ouile &c. that is to say: there shalbe one folde.

But see one other place, frō whence they haue not feared to begin to triumphe, as if they had gottē a sword in their hād to defēd this interpretation. Iesus Christ drawing neere vnto his passion, saith vnto his Apostles, When I sent you without bagge or scrip &c. lacked you any thing? they answered,

Beholde 2. swords. Luk.22.33.

red, Nothing. But nowe he that hath a bagge, let him take it, and likevviſe a ſcrip, & he that hath none, let him ſell his coate and byc a ſword. For I ſay vnto you, that the ſame which is written, muſt be fulfilled in me: he was reputed vvith the vvicked. Then the Apoſtles ſaide, Behold here two ſvvords. And he ſaid vnto thē, It is inough. There is none but clearly ſeeth by ẏ drift of the text alone, that he forewarneth his diſciples of the enterpriſe ẏ ſhould be made againſt him, for which notwithſtanding they muſt not prouide any carnal weapons. In meane ſeaſon, ſee the wandering concluſion which the Popes fetch from thence in their extrauagaunts. It is ſaid: Behold here tvvo ſvvords, ergo Saint Peter, that is to ſay, the Pope and his ſucceſſours are heades all the worlde thorowe, aſwell of the Temporall as of the Spirituall. This is that goodly decree of Boniface the eight, for which king Philip the faire was excommunicated: which decree beginneth, Vnam ſanctam eccleſiam &c. that is to ſay, that we muſt beleeue one holy vniuerſall church, & endeth with this cōcluſion, we declare, ſay, diſpute of, and determine,

Vnam ſanctam Extr. de maioritate & obedientia.

termine, that for to obtaine saluation, it is necessarie to euery creature to be subiect to the Pope of Rome. But here is no question of S. Peter, for he is not particularly named, but of al. Also there is no questiõ of bearing rule, but to be persecuted. And Iesus Christ him selfe cutteth of all this at one blowe, when he made Peter to put vp his swoorde into his sheath. And yet notwithstanding they haue bene so impudent, that they haue enterprised vpon the sight of this place, to beare iurisdiction ouer the whole worlde, & both Princes and people haue bene such noddies & so ignorant, that they haue suffered them selues to be troden vnder their feete. And this were to doe the auncient doctors great wrong, to apply thẽ to the refuting of this place, whereupon some by the two swords vnderstand ỹ olde and newe Testament, others, sounde doctrine and good example of life, as also their owne glose doth. But I report me to euery man, if this be not opẽly to deride Christ & his word, & to say vnto him, Haile king of the Iewes, as the Pharises did, & whether these goodly swords deserue any otherwise to be refuted, then by ỹ lawfull swoord of all

Ambrose. in Luc. & glossa super eũdem locum.

Princes,

Princes, which beare ỹ title of Christians. And euẽ as wel grosided is that: God hath made two lights: the Pope is ỹ Sunne, & ỹ Emperour ỹ Moone. Ergo the Pope, I know not howe many thousande times, is greater then ỹ Emperor. Against which I will oppose none but their owne Isidore, alledged by a Sorbonist, who by ỹ Sunne vnderstandeth a kingdome, & by ỹ Moone the priesthood. Also Iesus Christ cõmaunded ỹ deuils to enter into ỹ swine, ergo the Pope is lord of ỹ Temporaltie. This passeth al kinde of blasphemy. Our Lord saith, Al power is giuẽ to me from ỹ father, aswel in heauen as in earth. The Pope hath therefore an absolute cõmaundement ouer heauẽ & earth. And yet are these the ordinarie allegations of their decretals.

Extrauagãt. eadem, & ibi glossa. Magister Ioh. paris. cap. 25. Isidorus super Genes. cap. 1 Mat. 11, 23

But they are now better aduised in their last disputations, touching certeine other places, but as ill to the purpose & as blasphemous as the other. It is writtẽ, say the Iesuits of our time, I will iudge saith the Lord, betvvixt the sheepe and the sheepe, betvvixt the Rãmes & the Goates. Therefore S. Peter & his successors are iudges of al ỹ earth. S. August. hath made an whole booke vpon this Chap. of Eze. & yet neuer

Ezech. 34. August. lib. pastoribus.

thought of this article of faith, which was hidden in this verſe. But let vs reaſon of their wordes quite contrary. Ezechiel ſaith, that God vvil iudge betvvene the ſheepe & the ſheepe &c. & the Pope ſaith ẏ he will be he, & therefore he ſetteth himſelfe in Gods ſeate. It followeth therefore that the Pope is he, of whō S. Paul hath foretold vs, that would lift vp himſelfe aboue all ẏ is called God. Also S Peter ſaith ẏ baptizme was repreſẽted by ẏ Arke, whereof this concluſiō folowcth, ẏ as by ẏ Arke mankind was ſaued, & as it were begottẽ againe: euen ſo Chriſtiãs are regenerated by baptizme &c. They reaſon thereupō quite cōtrary. Baptizme was figured by ẏ Arke. Noah was head of his ſonnes in the Arke, ergo Saint Peter & his ſucceſſors are heads of ẏ church. I aſke thẽ in what Logicke ſchoole this maner of reaſoning may be allowed. But wᵗ their leaue, we will conclude otherwiſe. Iuſtine Martyr one of ẏ aunciẽtſt doctors of the Church, expounding this place, He ſaith, that Noah vvas a figure of Chriſt, becauſe he vvas the beginning of another generation, regenerated by vvater. And ẏ Pope ſayth that he was a figure of him.

Turria.p.50 51.52. 1.Pet.3.

Turria.p.26. &c.

Iuſtinus Martyr in Tryph.

He

It followeth then, either that the Pope is Christ, or else that he cannot be any other, but he who woulde aduaunce himselfe to that place in the Church, to wit, Antichrist. I woulde haue bene ashamed to haue alledged these places for them, were it not, that they which haue no shame to defende the Pope in this time, are so impudent to alledge them, and to make great bookes thereof. And by this a man may see howe destitute they are of playne places, when they are driuen to haue recourse to such.

But forasmuch as it appeareth not by the holy Scripture, that our Lord hath ordeyned Peter head of the Church, but altogether the contrary, It followeth then that we see, if S. Peter before his death hath euer exercised this charge, and also if the other Apostles haue yelded so much vnto him. He was sent with Iohn into Samaria by the Apostles. Now amongst men, he that sendeth, is aboue him that is sent: he was accused amongst the brethren, for hauing cõuersation amongst the Gentiles. This vvent sore, and yet notwithstanding he excuseth himselfe towardes them. He did not then, what seemed good to himselfe,

Acts.8.
Acts.11.
Acts.15.

selfe, without beyng answereable for it to the brethren. In the Councill at Je-
1.Pet.5. rusalem, he propounded his opinion concerning the matter of the Gentiles, whose vocation was reueyled vnto him, and James there concludeth as President, and letters are dispatched awaye in the name of the whole assemblie. And yet this shoulde haue bene the place where this preeminence ought to haue appeared. To be short, he calleth himselfe a companion or fellowe of the Elders of the Church, and louingly exhorteth them as his equalles, and not by decrees and commaundementes, &c. If we should goe
Ga'.1.&2. any further, Saint Paul in two first chapters of the Epistle to the Galatians, declareth that he was not subiect vnto him, that Saint Peter required it not of him, but onely that he gaue him the hande of fellowshippe, to trauayle in the Lordes vineyarde, and that he reproued him to his face, and that he resisted him as his fellowe and companion.
Glossa ordi. secund. August. And their ordinarie glose sayeth vpon this place, The other Apostles seemed
Glossa ordinar. secundū Hieronym. to be more worthie then Paul, because they

they were sent by Jesus Christ, but he was a great deale more worthie then they, because he was sent by Christ altogether immortall, whereas they were but sent by Christ then a mortall man. Also he learned nothing of Peter, nor of the rest, but contrariwise he taught Peter, and they conferred not any thing to him, but he rather conferred and profited Peter. Also the Lord Jesus, sayeth Saint Paul, which is in vs all, hath ordeyned some Apostles, some Prophets, some Doctors, &c. for the Ministerie of his Gospell. Also: we are one body and one spirite, hauing the same hope of calling, one God, one faith, one Baptisme. It shoulde haue followed, that he shoulde haue adioyned in recommendation of this vnitie, a ministeriall head of the Church, Peter and his successours in the See of Rome. Hitherto then we haue not so much as any appearance of primacie. Yea but Peter is sometyme first named, A poore foundation of so monstruous a buylding. And the Virgine Marie is named in some places the last, and Saint Peter himselfe by Paul, after

Hieronym. epist ad Gal. cap. 2.

Ephes. 4.

Acts. 1.

Galat.1. S. James. But he was wont oftentymes to speake first, and he was endowed with great giftes, and oftentimes he is called by the fathers, the chiefe amõgst the Apostles: And who of vs is there, that doth denie S. Peters excellencie, that doeth not wonder at his incomparable zeale, that doeth not place him in the vppermost seate of the Church? And contrariwise who is he, that doth more dishonour him, then the Pope, who hideth his filthinesses and vilanies vnder S. Peters Cloke, & vnder the colour of his name, filleth all the worlde ful of tyrannie. That Saint Peter was the first amongst the Apostles, eyther it was for his age, or for his zeale, as Marsilius of Padua sayeth, or for his aboundance of grace, as sayth Cusan the Cardinall, and before him S. Augustine. And admitte that he were president in their assemblies, what shoulde there followe of this? In all companies there is a chiefte of order, but that doth not therefore import, that there shoulde be a chiefte of power, nor any superioritie in respect of the one ouer the other. In the empire of Germanie, there are seuen Electors. The Archbishop of Mentz, and the Countie

Marsil. lib. 2. cap. 16.
Card. Cusan. lib. 2. ca. vlt. de concord. Catholic.
Aug. in Io. serm. vlti.
Hieron. contra Iouinia. lib. 1.

Countie Palatine are the chiefest, the one amongst the Ecclesiasticall persons, the other of the ciuil. Haue they therfore power ouer their fellow Electors, to wit, ouer the other princes that haue not that degree? That is a toye. Also there is no wel gouerned assemblie, where some one is not president, to propound the matters they haue in hande, to gather the voyces, to pronounce sentence according to them. Shall such a one therfore establish and dispose all at his pleasure? all the worlde will say contrary. Also Peter was president among twelue persons, & that by the election of ỹ Apostles, and not otherwise. Whosoeuer therefore will conclude, that it is very good, that in all cõpanies there be some one to gouerne their actions, and to keepe order, the conclusion shalbe very good. But that therfore the Pope as his successour, should gouerne ouer all the worlde, this should be no more order, but the cõfusion of the whole world. Moreouer, as it hath bin notably disputed long ago against the Pope, If S. Peter according to the decree of Anaclet cited by Isidore, was elected president by the Apostles, it followeth not, that his successour 22. Distinct. sacros.

Marsil. Pad. lib 2.cap.16. & 18.

should bee ouer the successors of the Apostles, vnlesse he be chosen by their successors themselues. For Saint John myght haue had better successours then Saint Peter, all which together, myght haue had power to choose one to gouerne. And these are those personall dignities, which descende not from the father to the sonnes, and are not tyed to one chaire, but depend vpon the common consent of those which haue instituted them, accoyding to that which Cardinall Cusan durst well saye, that if by consent of the Christian Church, the Bishoppe of Treues were chosen president of the Church, he shoulde haue farre moze ryght then the Bishoppe of Rome, who hath it not but through sufferance, and that the Bishoppe of Rome should be bound to acknowledge him for such a one, and to yeeld him obedience. We see then by the Scriptures, that S. Peter was neuer ordeyned head of the Church by Jesus Christ, & that he was neuer taken for such a one, & also was neuer acknowledged in this qualitie or office by the Apostles, as also we finde not that in any one Councill that euer the Pope hath

Card. Cusan lib.2. cap.13. & cap.vlt.

Card. Cusan lib 2.cap.17. & 13.

alledged

alledged (I meane within 500. yeres after Christ Iesus) one onely place of scripture whē the primacie was builded. Whereupō we conclude with all antiquitie, that the Pope in respect that he is Peters successor, cannot be called the Ministeriall heade of the Church: that he is equal to all other Bishops: that the primacy which he exerciseth, is not in any wise founded vpō Gods law: and consequently that all the articles which are founded thereupon, for which, as necessarie to saluation, the Popes haue wrought to confusion all Christendome, haue not any foundation in Iesus Christ.

That the Pope or Bishop of Rome is not the Ministeriall head of the vniuersall Church, by any right of mans lawe: & howe he hath vsurped this title and powver.

CHAP. VIII.

BVt forasmuch as there is question of the succession of Saint Peter, hauing seene in what it consisteth, let vs see nowe what titles they bring forth, to the ende they may be receiued into possession. They alledge euery where, that

Whether Peter haue bene at Rome, and howe.

S. Peter was at Rome, and hereof they conclude at one iumpe, that the Pope is head of the Church. We might denie that he was at Rome, the which they can not proue by the holy Scripture: whereof euery one may see, what the foundation is of so waighty a buylding. But contrariwise we finde great coniectures that he was neuer there, of which wee were not the first searchers out, but the greatest personages that were in many ages before vs. Betwixt the death of our Lorde, and the death of Nero, there were 37. yeres. By the holy Scripture it appeareth, that Peter was at Hierusalem twentie yeeres after. From thence he came to Antioch, where Gregorie sayth, that he was seuen yeres, and Eusebius sayth 25. He that shal beleeue Eusebius, he coulde not be martyred vnder Nero, though he himselfe saye it. For betwixt the passion of Christ & the death of Nero, there was but thirtie seuen yeeres, and by Eusebius accompt, there must be at the least xlvi. yeeres. And if we shall beleeue Gregorie, there remaine but ten yeres, during which time Peter could be at Rome. But forasmuch as Peter and Paul were

Marsil. Pad. lib. 1. cap. 16.

Gal. 1. & 2.

seene

seene in Jerusalem, S. Paul writing a long Epistle to the Romanes, woulde he haue abstayned from him, if he had bene there then? Likewise he saluteth a great nomber of persons, without making any mention of him. Besides he writeth many Epistles from Rome, in some of which, a man shal finde some places, that necessarily should haue made mention of him. And in one place he complayneth, that all had forsaken him, beyng a prisoner for the Gospel. Phil. 2. 20. And the 2. Epistle to Timothie was witten the same yeere, where a little after S. Paul was beheaded by the commandemēt of Nero. To be short, whether S. Peter were at Rome before S. Paul, or after. If before, (as their legend sayeth, that Saint Paul arriued there after) & that they two together had such combats agaynst Simō Magus, whence commeth it, that Saint Paul did not salute him in his Epistle to the Romanes? Whence also commeth it, that he maketh no mention of him, in the other Epistles? and which is more, whence commeth it, and howe can that accorde to that which S. Luke sayeth in the Actes, That the Jewes sayd vnto Paul, that they had 2. Tim. 4. 16. The last Chapter of the Actes.

had vnderstoode nothing of him, and they desire him to declare vnto them his opinion of that sect, agaynst which euery man spake: Is this credible vnto any, that S. Peter, who came thither before, and was the Minister of Circumcision, that he had taught them nothing of him: Also whence commeth it, that S. Paul, who is wont diligently else where to rehearse their meetings, as when they mette at Antioch, maketh no mention of this meeting, being in one of the most famous Cities in the woylde:

1. Cor. 3. Galat. 2.

Nowe if Saint Peter came thither after Saint Paul, besides that it is a great maruell, that no mention is made thereof, yet then the legende is false, whereupon the primacie is founded: and as it is false in one poynt, so it may be in another. Moreouer the Legende sayeth, that they were beheaded both together, and the Canon sayeth, the same yere, in the same daye, and at the same howre. Eusebius sayeth, that the one was beheaded, and the other was crucified, and Linus, who hath written the suffering of Saint Paul, he (I saye) whome they holde to haue

Linus in passione beati Pauli.

bene

bene the next that succeeded Saint Peter, hath made no mention of Saint Peters suffering. One sayeth, that Linus was his successour, another that it was Clemens. To be short, they are not yet agreed, neyther of the tyme of his comming, nor of the tyme of his death, nor of the maner thereof, nor of his successour, nor of any thing. And yet for all that they are so impudent, that they will drawe all staye of the Christian faith, vnto the faith of a lying legende. Nowe agaynst these proofes, they can alledge but one place of Scripture, whereof they may be ashamed, to witte, that which is in the later ende of the first Epistle of S. Peter: The Church which is in Babylon saluteth you: I wyll not denye vnto them, that Eusebius, and Beda, and Saint Hierome hath interpreted the date of this letter to be from Rome: but I do rather willingly accept that which they confesse, that they are not able to auctho̅rize the See of Rome by the scripture, otherwise the̅ by acknowledging it to be called Babylon, euen by their pretended founder himself. Now if they wil alledge vnto me, Euseb. lib. 2.

that

had vnderstoode nothing of him, and they desire him to declare vnto them his opinion of that sect, agaynst which euery man spake: Is this credible vnto any, that S. Peter, who came thither before, and was the Minister of Circumcision, that he had taught them nothing of him: Also whence commeth it, that S. Paul, who is wont diligently else where to rehearse their meetings, as when they mette at Antioch, maketh no mention of this meeting, being in one of the most famous Cities in the woylde:

1. Cor. 3. Galat. 2.

Nowe if Saint Peter came thither after Saint Paul, besides that it is a great maruell, that no mention is made thereof, yet then the legende is false, whereupon the primacie is founded: and as it is false in one poynt, so it may be in another. Moreouer the Legende sayeth, that they were beheaded both together, and the Canon sayeth, the same yere, in the same daye, and at the same hower. Eusebius sayeth, that the one was beheaded, and the other was crucified, and Linus, who hath written the suffering of Saint Paul, he (I saye) whome they holde to haue

Linus in passione beati Pauli.

bene

bene the next that succeeded Saint Peter, hath made no mention of Saint Peters suffering. One sayeth, that Linus was his successour, another that it was Clemens. To be short, they are not yet agreed, neyther of the tyme of his comming, nor of the tyme of his death, nor of the maner thereof, nor of his successour, nor of any thing. And yet for all that they are so impudent, that they will drawe all staye of the Christian faith, vnto the faith of a lying legende. Nowe agaynst these proofes, they can alledge but one place of Scripture, whereof they may be ashamed, to witte, that which is in the later ende of the first Epistle of S. Peter: The Church which is in Babylon saluteth you: I wyll not denye vnto them, that Eusebius, and Beda, and Saint Hierome hath interpreted the date of this letter to be from Rome: but I do rather willingly accept that which they confesse, that they are not able to aucthorize the See of Rome by the scripture, otherwise thē by acknowledging it to be called Babylon, euen by their pretended founder himself. Now if they wil alledge vnto me, that Euseb. lib. 2.

that this is a common & receyued opinion, that S. Peter was at Rome, besides the diuersities that we haue noted before, I answere, that the question is not of the opinion, but of an article of faith, vpon which they would buyld many others of like sort. That S. Hierome a Romane elder, expoū-

Hieronym. in Matth. lib. 4. cap. 23.

ding this place: Beholde, I haue sent you Prophets, wise men and Scribes, &c: alledgeth for example, Saint Stephen stoned, and S. Peter crucified by the Iewes: to be short, that the popedome then is founded vpon opinion, and not vpon a certaine and an vndoubted faith.

But granting that opinion, that he was there, (for I will not now debate the matter, to shewe the vncertaintie of that which they pretende to be most certayne) I demaunde whether he were there in the state of a Bishop, or of an Apostle. If as Bishop or elder, (for then we know that both these were one) they were bounde euery one to their owne citie or towne, and to his owne Church, as may appeare by the Actes, & in the Epistle to Titus, and therefore the Bishop of Rome could not pretende any auc-

Acts. 14. Tit. 1.

thoritie ouer others: for none could trans-

ferre

ferre that right which he had. Againe, why shoulde they not rather haue chosen Paul for their Bishop, seeing that it appeareth by the holy scripture, that he had preached there a long tyme? Moreouer what will they answere to the Bishoppe of Antioch, who is more clearely founded in the scripture, then the Bishop of Rome, that is to say, euen in the expresse text of the Scripture? for, alledging that goodly reuelation of translating Peters See frō Antioch to Rome, which is read in Gratians decretal, they shalbe derided, as for an idle dreame. And what will they answere to S. Gregorie himselfe, who sayth that the Bishops of Alexandria and of Antioch, are alwell Peters successors as he of Rome, & that they sitte in Peters chaire? If as an Apostle, we knowe that the charge of the Apostleshippe was not tyed to any citie, towne, or prouince, no nor to any one nation, but was extended throughout the whole world, and if they will haue it any maner of way limited, this must be by the spirite of God, who had appointed Peters Apostleship amōgst the Iewes, and Pauls amongst the Gentiles, sending the one (sayth S. Hierome)

Acts. 10.

12. q. 1. Rogamus.

Gregor. in Registr. 99. ad Eulog. Alexandr.

to

Galat.2. to the Gentiles, and placing the other by the singular prouidence of God in Iurie. Whereupon it wil folowe then, that by the same right, all places where Peter hath preached, shall haue a primacie, that is to say, there shalbe primacies and popedomes without nomber, and so consequently not one alone. Also, that ỹ succession of Rome ought rather to be taken of Paul then of Peter: for Rome is of the Gentiles. Also, that all the places spoken of Peter, are yll alledged by them, forasmuch as the succession is not drawen frō him. This is beside.

Hieron. in Epist. ad Galat cap. 2.

Card. Cusan lib. 2. de cō-cord. Catholic. cap. 13. Marsil. Pad. lib. 2, cap. 17

For Cardinall Cusan maintayneth vnto them, that all Bishops are equally of S. Peter, whereof it foloweth, that they haue all the priuiledge of his See, & that as one may erre, so likewise may another. If they say, that S. Peter hath foūded the Church of Rome, that is false: for long time before that they say it should be foūded by him, S. Paul wrote vnto them, that ỹ renowme of their faith was spread throughout ỹ whole worlde. Nowe if it be in respect onely that Peter there dyed, they say that so did Paul also, who went thither by the expresse commandement of God: I say that S. Jerome

Rom. 16.

writeth

writeth that he was crucified in Iudea: to be short, I say that the Apostle S. Iohn, who liued longer then all the Apostles, & thirtie yeeres at the least after S. Peter, according to their own reconing, and who wrote ỳ last of all, sayth rather, that Christ foretolde Peter, that he should be glorified by his death, but he maketh no mention of the place, where he shoulde thereby glorifie the Pope: which without doubt hee would not haue concealed, for the benefite and saluation of all the worlde, if the state of the Church had depended vpon this supremacie. But I demaund farther, who cã vaũt to be Peters heire, whether ỳ Church of Rome, or ỳ Pope? If ỳ church of Rome, as it semeth ỳ Pope Calixte gaue place to it: then there is no more questiõ of a Pope, nor of one man alone, nor of one personall succession: For the Church is a body, & a body dieth not, but successiuely in his parts & there needeth no succesor to him ỳ dyeth not. If it be the Pope, then ought not the Church of Rome any more to say, that she is the head of the Church, neither that shee say any more as the schole of Sorbonistes doth, That Peters chaire is for the Church, and not the Churche for Peters chayre.

Hieron in Matth. lib. 4. cap. 23.

Canon: nouã dicet distin.

Magist. Ioã. Parisien. lib. de potestate regia & Papali.

For she is but a part of the succession. And if this come to passe, I demaund, what shal become of the Church, and of the Ministerie of the same, when the head thereof shall become an heretike and an Atheist, when there shalbe a Schisme of thirtie or fourty yeeres continuance without a Pope, as often hath bene seene, when Joan shall be in Peters place, &c. But before they answere vs, they must make voyde this byople amongst themselues, and if it please God, before they agree therein, their pretended succession must fall to the ground.

Liber Acad. Parisiensis apud Theod. a Niceñ. tract. 6. cap. 15.

Concil. Gallicanū anno Dom. 1407. & 1408.

Nowe albeit we coulde reiect all in one woyde, beyng not grounded vpon any one woyde of Gods lawe, yet it shalbe good to see from time to time, howe they are grounded vpon mans lawe, and that which wee call positiue.

They holde that S. Peter was crucified vnder Nero, in the yeere of our Loyde 69, and that Clement succeeded him. Others say, that Linus succeeded him, then Saint John, yea and James himselfe: If we beleeue those bookes supposed to bee Clements, they shoulde haue obeyed Clement as head of the Church: for he succeeded, as they

they saye, in Peters Authoritie, & he aught to haue no lesse authoritie then the popes at this daye, who can dispense with Paules epistles. A wonderfull case that the primitiue Church, when they made the Canon of those bookes that should haue authoritie in the Church, that they should rather put in those bookes of James and John, then of Clement the principall heire and successour of the holy ghost, by the vertue of Saint Peters chaire. A wonderfull matter further, that this Clemẽt made so smal accompt of succession, so necessary in the Church; seeing that in his epistle which he writeth to James Bishop of Jerusalem, he calleth him our Lordes brother, the Bishoppe of Bishops, and gouernour of the Church of Jerusalem, and of all others throughout all the worlde. But, yet a more wonderfull matter, that they shoulde bee found so impudent, in the light of good learning that at this day shineth, as to fonde the papacie vpon those saye bookes of Clement, in which there are so many falsehoodes. Clement writeth to Sayut James after Peters death, and teacheth him the institution of our Lorde, when as Clemens epist. 3.

For she is but a part of the succession. And if this come to passe, I demaund, what shal become of the Church, and of the Ministerie of the same, when the head thereof shall become an heretike and an Atheist, when there shalbe a Schisme of thirtie or fourty yeeres continuance without a Pope, as often hath bene seene, when Joan shall be in Peters place, &c. But before they answere vs, they must make voyde this broyle amongst themselues, and if it please God, before they agree therein, their pretended succession must fall to the ground.

Liber Acad. Parisiensis apud Theod. a Niem. tract. 6. cap. 15.

Concil. Gallicanū anno Dom. 1407. & 1408.

Nowe albeit we coulde reiect all in one worde, beyng not grounded vpon any one worde of Gods lawe, yet it shalbe good to see from time to time, howe they are grounded vpon mans lawe, and that which wee call positiue.

They holde that S. Peter was crucified vnder Nero, in the yeere of our Lorde 69, and that Clement succeeded him. Others say, that Linus succeeded him, then Saint John, yea and James himselfe: If we beleeue those bookes supposed to bee Clements, they shoulde haue obeyed Clement as head of the Church: for he succeeded, as they

they saye, in Peters Authoritie, & he ought to haue no lesse authoritie then the popes at this daye, who can dispense with Paules epistles. A wonderfull case that the primitiue Church, when they made the Canon of those bookes that should haue authoritie in the Church, that they should rather put in those bookes of James and John, then of Clement the principall heire and successour of the holy ghost, by the vertue of Saint Peters chaire. A wonderfull matter further, that this Clemẽt made so smal accompt of succession, so necessary in the Church; seeing that in his epistle which he writeth to James Bishop of Ierusalem, he calleth him our Lordes brother, the Bishoppe of Bishops, and gouernour of the Church of Ierusalem, and of all others throughout all the worlde. But, yet a more wonderfull matter, that they shoulde bee found so impudent, in the light of good learning that at this day shineth, as to fold the papacie vpon those fayre bookes of Clement, in which there are so many falsehoodes. Clement writeth to Saynt James after Peters death, and teacheth him the institution of our Lorde, when as

Clemens epist. 3.

the Scripture witnesseth that S. James was martyred long before in Jerusalem, and that as long as hee liued, he was to teach Clement such matters, and not to learne them of him. And yet this is one of the notablest authors that they can alledge. But let vs proceede.

We holde the Apostles Creede from the beginning of the Christian Church. And we there finde the Catholike church. But this article of the faith, that pope Boniface the eight made, is not therein: That if we will be saued, we must acknowledge the pope to be the soueraigne Lord.

Cyprian. de simplicitate prælatorum. Idem in sententiis episcopo. Idem lib. 1. epist. 5.

Saint Cyprian saith, That there is but one Bishoppricke, of which euery Bishop holdeth his parte, wholy without any diuision. Also, that none of his time, either called, or made him selfe Bishoppe of Bishops, eyther made through tyrannie his companions subiect to his obedience. Also he complaineth, that certaine prophane men and Schismatikes withdrewe them selues to the bish. of Rome, who (saith he) hath none but certaine desperate & wicked fellowes that stay vpon him, making thē selues beleeue that the Bishops of Affricke

fricke haue lesse povver then the Bishops of Rome. And in very deede he calleth not Stephen & Cornelius bishops of Rome, other thē brethren & cōpanions, & handleth Stephen rudely enough in manye places. To be short, a litle after his death, ỳ church of Affricke decreed in the councill of Carthage, that none should be called the prince or chiefe of ministers, or the first Bishoppe, but onely according to the dignitie of Cities, the Bishoppe of the first See. Irenee very liuely reproueth Victor the Bishop of Rome, who though a certaine shamelesse ambition, had excommunicated the Churches of Asia, for disagreeing about ỳ Passeouer. The Ministers, saith he, which haue helde the eldership of the Church ouer which thou now doest gouerne, Anicetus, Pius, Higinus &c. haue not done as thou hast done, neither they also which were with them. Tertullian who otherwise is wont to attribute verye much to Saint Peter, scorneth ỳ Bishop of Rome & his great ambition, which then began to shew it selfe: & albeit in a certaine place he maketh a long narration of the praises of the Church of Rome, yet he teacheth not,

Concil. African. can. primę sedis.

Ireneus ex Euseb. lib. 5. cap. 20. & epist. 24.

Tertullian. de prescriptione hęret.

neither neere nor farre of, that which is the principall, to wit, that it was the infallible seat of the holy Ghost, by Peters succession. And yet these are for all that, the very firste of all antiquitie, and in whose time the Church of Christ more florished, then at any time.

In the time of Constātine, as the church had more liberty, so it had also more ambition, & then Bishops begā first to think on miters, that before time thought nothing els but to be martyrs. That same famous Council of Nice was then called together by Constantine the Emperour, to the ende to decide the matter of Arrius. The B. of Romes deputies were there: but they sate onely in the fourth place. Yea one decree was there made, by which certaine limits were attributed to euerie patriarke, ouer which the Canon gaue them equall authority, which the Bishop of Rome was wont to haue ouer ỹ neighbour Churches of his citie. They went about by infinite meanes to corrupt the canons of this councill, as the histories do witnesse vnto vs. But Cusan the Cardinal alledging this Councill, acknowledgeth the trueth in these words:

Can. 6. Nicē. synodi.

Euseb. lib. 10 cap. 6.

By this

By this we see, (saith he) how much authoritie the Pope hath gotten in our time, against the sacred auncient constitutions, and altogether through the lẽgth of time and custome of a slauish subiectionall obedience. And yet in meane time Julius withstandeth it not, neither doe his Legates alledge to the fathers of the Councill their Tibi dabo, I will giue vnto thee, nor their Pasce oues meas, Feed my sheep: for as yet they were not studyed so deeply therin, but they rested onely in the ordinance of the Councill, which afterwardes was confirmed by the Councils of Antioche, and of Constantinople. And this was about the time that they woulde deuise the donation of Constantine to pope Syluester, confuted by so many learned men, so long time agoe, that none but such as are ignorant will beleeue it. But if they will beleeue the original, which is kept in Vaticã in ẏ popes libary in goldẽ letters, let thẽ also beleeue these words which are written & added in ẏ end: Quam fabulã longi tẽpporis mẽdacia finxit, ẏ is to say, in the proper words of ill latine, This is a fable which an old lye hath forged. Or if they wil therin beleeue the le-

Card. Cusan. lib. 2. de concord. Cath. cap. 13

Concil. Antioch. cap. 23.

Constan. cap. 2.

An extract of Vatican.

gend of Pope Syluester, then let them also beleeue that which it sayeth, that then was heard a voyce from heauen, saying, Hodie effusum est venenum in Ecclesiam: that is to say, At this day poyson is shedde into the middest of the Church.

Legenda Syluestri.

In the first and seconde Councill of Ephesus, Cyrillus and Dioscorus, Patriarches of Alexandria did gouerne there, though the Bishoppe of Rome there had his deputies. And it forceth not to saye, that the seconde was not lawfull. For this can not be knowen but by the yssue, but it sufficeth that in the beginning, and then when men thought that it was verye lawfull, and that in such a time, as the ceremonies were kept there, Leo the Bishoppe of Rome, neyther his deputies, did not there striue for the chiefe place, because they thought it to haue no good grounde. In the Councill of Chalcedon, called together by the Emperour Martian, Leo the Bishoppe of Rome beeyng there president, hee was called Archbishoppe as were the others. But the history sayeth, that he required the Emperour and the Empresse to gouerne there, be-

Leo papa epist 45.

Leo papa in epistolis.

cause

cause that in the seconde Councill of Ephesus, Dioscorus the Patriarke of Alexandria, abusing his authoritie, had approued the heresie of Eutyches, whereof then there was question. Nowe in that hee demaundeth this fauour, it sufficientlye declareth that it was not done vnto him; and if this might once bee drawen into consequence, as well also must this, that Cyrill was President ouer the first councill of Ephesus, for all the Bishoppes of Alexandria. And in very deede in the fift Councill of Constantinople, his successour withstoode it not, when Menas the patriarke of that place was there presidēt. In the generall Councill of Aquilie, S. Ambrose the B. of Millane was president, & there was not any mētion made of ỳ B. of Rome, although this was in Italy. But behold ỳ questiō was determined, ỳ parties being heard, by the determinate sētēce of a coūcill. The B. of Rome tooke vpon him a goodly large title of being patriarke ouer the churches of Affrike, & the schismatikes of Affrike willingly departed to go to him to finde there aid, whereupon the coūcil of Mileuitane, where S. Aug. was in a good

Leo in epist. popoſcerā & multa mihi in omnibus ad Martianū Auguſt.

nomber of fathers, pronounced all them for excommunicate, that had or shoulde appeale beyonde the Sea. The Bishoppe of Rome finding him selfe grieued, sent to the sixth councill of Carthage, where also Saint Augustine was, that he might haue redresse in this matter, the which was so long time in debating, that Zosimius, Boniface, and Celestine, Bishoppes of Rome succeeded one another, during this Councill. Aurelius the Archbishoppe of Carthage, notwithstanding that their legates were there, was president there, and in the ende the definitiue sentence was pronounced in this sorte. That the Bishop of Rome should not receiue those that were excommunicated by the Bishops of Affrike, neither should he receiue the appellations of those that by them should be condéned, & that all they which should appeale to him, should be holde for excómunicated persós. The reasons of this councill contained in the 105. chapter, by the letters of the council to Celestine Bishop of Rome, are these: that there is no council, that had so decreed: Contrariwise the Councill of Nice, had put the Clergie & the Bishops of ech prouince

Volum. Con. in Concilio Mileuitano. & concil. Carthag. 6.

Cap. 105. Concil. Carthag. 6.

since vnder the Metropolitan: That the grace of the holye Spirite had not withdrawen it selfe from euerye Prouince, to discerne the right of all causes. That anye myght appeale to a Prouinciall councill, if hee felt him selfe grieued, & that it was more credible, that GOD vvoulde inspire a great assemblie of ministers in a Councill, then one man alone. And because that the B. of Rome required to send his legates to be ouer those plates to enquire of matters and causes, they made answere that they could not find any councill that had so decreed, and likewise that they would not suffer it. In this council, where they had time enough to dreame all their forbidding, yet shall you not finde that the primacie was founded vpon anye lawe of God: much lesse, that which they call the fulnes of power. And in very deede, for to decide the matter, men were not sent to search the scriptures, in which S. Augustine (who was present there) was wel able to haue found it, if it had bene there, but rather to the foure originals of the coūcill of Nice, which were kept in the foure patriarchall Sees. In meane while Gratian

the

the Compiler of their decree, was so sottishly malicious, that reciting this Canon of the Councill of Carthage, That men should not appeale beyond the Sea, he added, vnlesse to the B. of Rome: as though the Canon had bene made quite contrary to it selfe, all the reasons being heard & concluded to the contrary. And by this place a man may very well gather what to accompte of their Canons, being rehersed with such fidelitie. In the Councill of Carthage, holden vnder the Emperour Mauricius about the yeere of Christ, sixe hundred, the matter of the Supremacie was also largely debated, because that thē the B. of Constantinople, fauoured of the Emperor Mauricius, by prerogatiue of ỹ Citye of Constantinople, called him selfe Bishop of Bishops, and vniuersall Bishop. And Mauricius vpheldc and ayded him to beate down old Rome, because thē the empire was trāslated into ỹ East, & Italie left for a pray to ỹ Northern people. Let a mā read ouer al the Canōs of ỹ council, & they pronounce a curse, not onely vpon the B. of Cōstantinople, but generally vpō al those who shall take the title of an vniuersall B.

Can. placuit 2.q.cap.4.

Concil. Carth.7.

All

All the auncient doctors, who liued during the time of these Councils, yea ẏ Latines, that yelded very much to the Bishoprycke of Rome, as being their most neere patriarchshippe, doe witnesse the selfe same thing vnto vs. Athanasius, albeit hee was greatly bound to the See of Rome, which had receiued him in his exile, he saith that all the Apostles were equal in honour & power: S. Hierom a minister of Rome he saith, If there be any question of the authoritie of all the world, the vvorld is greater then one City. Wherefore vvilt thou bring the order of the Church into the subiection of a fevve persons? Whence cõmeth this presũption? Whereſoeuer there is a Bishop, be he at Rome, or at Agubiũ, be he at Constãtinople or at Rhegiũ, he is of one and the same dignitie and Ministery. Riches or pouertye neither make one superiour nor inferiour. Againe there is (saith he) in euerye Churche a Bishoppe, one chiefe amongest the Deacons, and another amongest the Elders, and all the order of the Churche consisteth in these gouernors. It should folow therupon, seeing ẏ the question was of vnity, ẏ he should adde

Athanasius in epist. ad liberum Episco. Rom.

Hieron. in epist. ad Euagrium. Repetitur in decret. Gratiani.

Hieron. ad Nepotianũ.

adde and say, a B. ouer the other Bishops: but he speaketh nothing. S. August. hath written a story, which maketh this matter most cleare. Donate of the black cotages, a Numidian, of whō the Donatists tooke their name, had grieuously accused Ciciliā the Archbishop of Carthage. Constantine the Emperor committed this cause, which was merely ecclesiastical, to Miltiades B. of Rome, & to certain other Bishops of Italie, Gaule & Spaigne. Nowe if this had bene his ordinarie Iurisdiction, there needed not any Cōmission of the Emperor, & it had belonged to him to haue chosen vnto himselfe his assistants, & not to haue receiued them. But see further. Donate being condemned, appealed to the Emperor, who sent his appellatiō to the Archb. of Arles, either to proue or disalow the B. of Romes sentence. I demand then in this fact, which in this case is worth a million, Where is the Supremacy, where is the Iurisdiction without appeale, and where is this same knowledge of all appellations, & this fulnes of power, wherof they speak so much? And yet this is that Constantine of whom they boast so much, & who, as they deeme,

August epist 162. in breuiculo collationis contra Donat. & passim.

spoyled

spoyled him selfe of his Empire, to enriche them. Chrysost. sayeth, Whosoeuer of the Bishoppes shall desire primacye in earth, he shall find confusiō in heauen, & he that shall desire to be the chiefe, he shall not be reputed in the nomber of the seruaunts of Christ. Gregory ỳ great, Bishop of Rome, when the Bishop of Constātinople would attribute vnto him selfe that Supremacy, he sayth not, that he doeth wrong to Saint Peter, or that hee withholdeth & vsurpeth the right of the Bishoppes of Rome, but rather he protesteth, that this vvas a prophane title, full of sacriledge, and the forerunning of Antichrist, and that this was to say with Lucifer, I will ascend aboue the cloudes, and will make my selfe equall to the high God. That none of his predecessours tooke vpon them to be aboue their brethren & cōpanions. And if there vvere any such amongst thē, he falling downe, al the Church should stūble & fal vvith him. That this vvere to destroy all christianitie. And after many such other woordes, he pronounceth this generall sentence: That vvhosoeuer shal call himselfe vniuersal Bishop, or shall desire to be so called, that he

Homil. 43. in mat. cap. 23.

Greg. Mag. lib. 4 epist. 76 78. 80. 85. lib. 6. epist. 188. & 194.

Can. Nullus ex epist. Pelagii papæ dist. 99.

is

is the forerunner of Antichrist, forasmuch as through pride, he axalteth him selfe aboue all, As touching him self he flatly refused it, and prayed Eulogius the Bishop of Alexandria, not to giue him this proude name. Hee acknowledgeth that the Bishoppes of Alexandria and Antioche, are as well in Peters chaire, as they of Rome: to be short, that Peter, Paul, Andrewv, Iohn &c, they are al particular heads of the people vvhom they goueme, but all members vnder one head, vvhich is Christ, hovvsoeuer they holde Peter for chiefe amongest them. I beseech the readers that they will take paines to reade vpon this matter the epistles of Saint Gregory, and there they shall finde the condemnation of this Supremacie more expressely, then yet I haue sayd. To conclude, the Emperours haue called generall Councils, & the patriarks and Metropolitanes, those that were Nationall and prouincial. They that were Patriarkes euery one was president ouer the See of his patriarchshippe, and not the Bishoppe of Rome, nor his deputies in general councils. The patriarks or chiefe Bishoppes went not to seeke their Palls

Epist. ad Eulogiū lib. 7. 30. in Regist.

at

at Rome, but were Canonically elected ouer those places. The Bishoppe of Rome (as appeareth by those Epistles themselues of Gregorye the great) when hee was chosen, exhibited vnto them the confession of hys fayth, by a Synodall Epistle, as they did to him. Eche one of them had an Ecclesiasticall iudgement ouer his owne, and none appealed from them, no not the Bishoppes themselues beyond the Sea, who had no Patriarke in the Sea of Rome. I demaunde then by what marke they can shewe vs that Supremacy in the auncient Primitiue church, be it, but by the positiue lawe of man? And yet notwithstanding wee see the course from time to time, and from Counsill to Councill, vntill the yeere of our LORD sixe hundred and more, when Phocas the Emperour killed his master Maurice, and inuaded the Empire: and to get fauour of the Romanes, after so cursed and detestable murther, gayned Boniface the third, their Bishop, declaring him to be head of the Church, and Bishoppe of Bishoppes, against that that Gregory his predecessour had a litle before so hotelye fought

Greg. Anast. lib. 1. epist. 25. & lib. 6. epist. 169.

fought against. If the Church had bene so long time without a head, what did the members then? And if Jesus Christ were the head then, why lesse nowe? Also where commeth it, that when the Bishoppe of Rome was not acknowledged for such a one, it had such strength, and alwayes afterwards grewe weaker and decayed? Againe, is it not notable, that all the auncient Churche was ignorant of so healthfull a doctrine, hidden in the holy Scripture, and that Boniface the third shoulde be the firste that shoulde fynde it out? That such so necessary priuiledges should be concealed for the space of fyue hundred yeeres, in the most happy ages, and to the most quick sighted persons, which euer were? That so many Christian Emperors should make no account of it, and one Phocas, an execrable murtherer, should be ỳ firste to giue authority vnto it? But as the papacie must needes spring of the ruines of Rome, & the second beast of the Carrion of the first, so also must it needes be, that the supremacie of the Bishop of Rome, as that of the first kings was, must be founded and buylded vpon murther.

Against

Against these decrees of the generall councills, they blush not to alledge vnto vs those goodly boekes of Clement, whereof we haue spoken a litle before: that same ridiculous epistle of Anaclet, That Cephas is asmuch to say as head of the church: that same authentical reuelation of Pope Marcellus, of Peters seate to be remoued from Antioch to Rome, and such other beggerly trumperie of that decree, which some euen of their owne side do deride: Also certaine other epistles of Pope Leo, who laboureth therby, asmuch as he can, to make vs credit the latine Church. But we know that none must be iudge in his owne cause, and if, as Gerson & Panormitan say, One lay man may set himselfe (hauing the holy Scripture on his side) against a vvhole generall councill vvhich erreth from it: By a more strong reason maye the whole primitiue Church oppose it selfe, & all the whole Scripture (hauing al the general councils on her side, that were for the space of 600. peres) against ỹ tyrãnie of one man alone, which cannot alledge any thing but his owne ambition, yea & against the decretall epistles of some Popes, & yet for the most

Distinct. 22. c. sacrosanct. 12. q. 1. cap. rogamus.

Cardinal Cusan lib. 2. cap. vlt.

part, but shuffled in vnder the name of some of the auncient fathers.

The ambition of the bishop of Rome.

I will not denie notwithstanding, that a good time the bishops of Rome had not attempted to establishe a spirituall monarchie at Rome, according to the example of the temporall, which made them to be enuied. For the Church of God began by Abel, as Saint Augustine saith, and Babylon by Cain, and likewise it is not to be doubted, but that very quicklye after the foundations of the Christian Church were laydе, Sathan layd also the foundations of Antichrist. In Paul his time the mysterie of iniquitie began to worke, when one said that hee was of Apollo, another that he was of Paul, and another of Cephas. Victor the bishop of Rome enterprised to excommunicate all Asia for the feast of Easter, but he was most liuely reproued by Irenee. Steuen also receiued the schismatiques of Affricke, against the Sentence of the Churche, that they should not appeale beyond the Sea: but Cyprian calleth him proud and ignorant, and the councill of Affricke holden about the selfe same time, setteth it selfe against him,

1.Cor.1.
2.Thess.2.

Euseb.lib.5. cap.20.
Ireneus epist.24.
Cyprianus lib.4.Epi.6.

him. Julius in the time of Constantine beganne to establishe his Empire, but the councill of Nice limitted him his power, bringing him to the bound and skantling of others. Yea, in the sixth council of Carthage, where Saint Augustine was present, three bishops of Rome one after another were so impudent, as to falsifie a decree of the council of Nice, bringing fourth in steade thereof, the articles of the councill of Sardes, yet corrupted and falsified, pretending that from all parts, men might appeale to the bishop of Rome. But the fathers of the councill had learned well to saye, that they would not beleeue those productions, and therfore sent to the originalls, and they being seene, they pronounced the quite contrary. Leo the first receiued Eutyches condemned by Flauianus the bishop of Constantinople, & for a time mainteyned him against him, whereupon his heresie first tooke footing and grewe, which might then at once haue bene quenched. But none approued this vsurpation. To be short, in the time of Chrysostome, this ambition was so great amongest them, that he complained, that to obteine

Concil. Carthag. 6. cap. 5. 4. 101. 105.

supremacie, the bishops of Rome had filled the Churches with blood, & had defiled the Supper of the Lord with murthers, vntill they had vtterly for it destroyed whole cities. And he that will see the ciuil warres, (for they likewise name them) which were at Rome betweene Damasus and Vrsicius, in the time of Saint Hierome, whether of them should be bishop, and afterwards betweene Laurence and Symmachus, he maye reade them in Ruffinus, Amian Marcellin, and their owne Pontificall it selfe. And howsoeuer it were, all the contentions that were made by the bishops of Rome in the auncient Church, yea, till the time of the murthering of Phocas for the supremacie, looke how many they were, they were alwaies arguments from age to age, and as determined sentences against them, in so much that they alwayes lost their cause, whatsoeuer instãce they made, or whatsoeuer diligence they vsed in pleading of it.

Ruffinus lib. 12 cap. 10. hist Eccle. Amianus Marc. lib. 27. Lib. Pontificalis.

Rome hath had the chiefe place, and how.

But they will obiecte vnto me, that neuertheless the bishop of Rome hath holde the chiefe place amongst the Patriarches. I agree thereto, but yet I denie that it was

was to commaunde others. And in deede, it is expreſſely ſaid, that he ſhall not be called vniuerſall biſhop, but onely the biſhop of the firſt See. I ſay moreouer, that this is not in reſpect that he was the ſucceſſour of S. Peter, and leſſe by vertue of thoſe places alledged out of the holy Scripture. But becauſe that in ſeates there muſt be a firſt & a ſecond place according to humane order, I ſay that this was ordeyned, in conſideration of that order, wherby the citie of Rome was ſet aboue others. If it had bene by the Scriptures, it ſhould haue bene a wonderfull thing, that for 600. yeeres together, theſe myſteries ſhould haue bene hidden from the Church. If in reſpecte of the founder, why not rather at Antioche, and at Alexandria, after Gregorie, or to all other biſhopricks, after Cuſan, who ſaith ỹ all biſhops are Peters ſucceſſors, equall in ỹ eſſentiall dignitie, although they differ in the adminiſtration and gouernment, as the biſhops of Spaine themſelues haue diſputed in the laſt councill of Trent? Moreouer that Hieruſalem ſhould be the firſt and not the fourth, ſeeing the Saluation of the world did there gouerne? Or why

Cap. prim. ſedis & cap. Nullus diſt. 99.

Gregor. in Regiſt. 91. epiſt. ad Alexandr. epiſco. Cuſan. lib. 1. cap. 6. & 13.

is Antioche, whereof Saint Peter was bishop, put after Alexandria, which can alledge nothing but the succession of Saint Marke his disciple: To be short, what hurt hath Saint John the welbeloued disciple of our Lord done vnto them, who so long time preached in Ephesus, which notwithstanding is not nombred amongst the patriarchall cities: Or what newe Apostle hath founded Constantinople, three hundred yeres after the death of our Lord, to attribute vnto it the second See: But there is none that hath but a litle iudgement, that doth not well enough marke, that all the preeminences of these Sees rather proceede from the rancke and places, which their cities holde, then from the establishment of Christian religion.

Rome was then the seat of the Empire, and the glorie of all the world: good learning there flourished: it was the chiefe of all the peoples of the earth: and therefore when all the bishops were gathered together, they gaue the bishop of Rome the first place for ciuilitie and courtesies sake. Likewise wee reade in the histories, that Alexandria and Antioch were after Rome

the

the most famous cities, and according to that degree which their gouernours helde, they also helde their bishoppryckes. And concerning Jerusalem, that was so greatly accompted of, for the first originall of true Religion, and therefore likewise was not reckoned in the least place: for Plinie calleth it the head of all the East: but yet her place was ill kept, after she had lost her first glorie. Afterwards Constantinople came to be builded, which was called the second Rome. And then also we see the councill of Constantinople, where there were fyre hundreth bishops, who gaue vnto it the second place, which had not bene done, if they had had regard to the degree of the founder, and not to the degree of the citie, by reason of whose might also, this dignitie was confirmed vnto it by the Emperour Justinian. Aquila in Italie was called the second Rome. Also there was a Patriarchship there established, yea Rauenna it selfe, was a long time holden not to be subiecte to Rome, and it had her owne Cardinalls apart and by themselues, and as Uenice beganne to growe great, so it had the Patriarchship of Grado

Socrat. hist. tripart. lib. 9. cap. 13. 22. dist. Cõstantinopolis. Authenique 231.

for it. To be short, he that shall marke from countrey to countrey, the erection of patriarchships and archbishopricks, he shal finde no other consideration then this, the same that Pope Lucinus saith, alledged by Gratian, That at the first they instituted Primates of the Church according to temporall policie. Also Pope Clement himselfe saith: That where there were chiefe Priests of the Painims, there they established Primats of Christians, the which is repeated in the same wordes by Peter Lombard in his fourth booke of Sentences. The counctill of Chalcedon, (wherein notwithstanding the earnest requests of Pope Leo the first, the second See was giuen to the Citie Constantinople,) vseth also the same woordes: The fathers vpon good righte with one consent agreed, that the priuiledge of the first See should belong vnto olde Rome, because of the Empire there, and wee also moued with the same consideration, agree that the second shalbe at new Rome. And in the 12. Act of the same council, the reasoning betwixt the bishop of Nice, & of Bastanopolis, is grounded vpon the dignitie of the cities. And to cut of all such

Distinct. 80. In decreto, Dist. 121. cap Decretis.

See from whence supremacie, & Popish superioritie first sprang by the Papists owne confession.

Lombard. lib. 4. dist. 24.

Conc. Chalcedon. cap. 1. & 12.

ſuch controuerſies, this Canon was there paſſed: That theſe Cities onely ſhoulde be holden for Metropolitans, to which Kings and Princes had done this honor by their ſtatutes. And the Council of Thurin there addeth: That if the earthly ſupetioritie were tranſlated from one Citie to another, that then the right of the Archbiſhoprick ſhould be tranſlated likewiſe. To be ſhort, when the ſeate of the Empire was tranſlated to newe Rome, that is to ſay, to Conſtantinople, we ſee that the Biſhop of that place by & by tooke vnto himſelfe the primacie, whereof they held euen as much as they coulde: and when that murtherer Phocas declared the Biſhop of Rome to be head of al churches, Platine ſaith plainly, that it was in conſideration that Rome was the auncient ſeate of the Empire: whereon Conſtantinople was but the pillar, as others ſay, propter principalitatem vrbis, for the principalitie of the Citie. Beholde then, that the pretended primacie of Rome, neyther proceeded from the ordinance of Chriſt, nor from the priuiledge of Peter, but from Romulus, and his ſucceſſors, who there erected an Empire, Non

Concilium Taurin. cap. 4

Platina in vita Bonifacii.

inquam

93.& 95. diſtinct. Hoſtienſis in ſumma de maioritate, & obedientia, & gloſſa in can Nouo & 2.q 7.puto Cardinal. Cuſanus lib. 2,cap.13.

inquam a Petra, neque a Petro, ſed a Saxo Tarpeio: I ſay neither from the rocke, nor from Peter, but from the rocke of Tarpeius, whereupon Rome was builded, the which their owne Canoniſts confeſſe, ſeeing trueth giueth them hell for theyr rewardes, Quod omnis maioritas & minoritas, etiam Papatus eſt de iure poſitiuo, that is to ſay, That all degrees both ſmall and great, yea the popedome it ſelfe, they are from the poſitiue lawe, and of mans ordinance: I knowe very well, that they haue a decree of Pope Innocentius, which ſayth, that it is not neceſſary to change the eccleſiaſticall preheminence, according to the Ciuill: but this forſooth was at ſuch a time, when the good man himſelfe feared, leaſt the Empire ſhoulde withdrawe all the honor into the Eaſt, and he thought it expedient (which thing alſo his ſucceſſors did very well knowe and finde) to builde their greatnes & glory of the ruines of the Weſterne Empire. And againe, the decree of one man is not to be preferred before ſo many Councils, ſeeing ỹ (as ſome of them haue ſaid) the decretals haue no authoritie, by the meere will of ỹ Pope, that is to ſay, abſolutely:

absolutely: but only so farre forth, as they are agreeable to the Canons of the Counsils. If they wyll yet alledge vnto me, that the constitutions & policies of the Church of Rome haue bin receiued by many other Churches, I wyll answere them no otherwise, then was answered by those professors of diuinitie in Paris, three hundred yeeres passed, when there was controuersies betweene our kings & the Pope, & by Marsilius of Padua about ỹ same time, the Pope making warre vpon the Emperors of Germany, which gaue boldnesse to the trueth to speake freely: to witte, that in the beginning men might be gouerned after it, because learning there florished: no otherwise then as the vniuersitie of Dyleans, or of Angers, oftentimes conforme themselues to that of Paris: as also ỹ Romanes borrowed in deede their lawes from the twelue tables of the Grekes: And yet by vertue thereof, the Grekes shoulde not well ground to pretend themselues superiors to the Romanes, and likewise the Romanes, if therefore they should pretend to be superiors ouer other Bishops.

Card. Cus. lib. 2. cap. 14.

Arti. Sorbonæ Parisien. contra Papã Bonifaci. 8.

Marsil Patauinus in lib defensor pacis 2. parte. cap. 18.

Nowe concerning ỹ name Pope, which

is

is giuen vnto him, they that haue read, know that it was common, not onely to al Bishops, but also euen to elders in all the auncient Church. He that wil see this matter more plaine, let him reade the Epistles of Saint Cyprian, of Saint Denis of Alexandria, of Saint Augustine, of Saint Hierome, of Sidonius Apollinaris, of Saint Gregorie himselfe, and the actes of the Councils, where men may finde them full. And in deede the Greekes call their Priests at this day (Papous) and the Germaines (Pfaff) which they that vnderstand the tongue, doe deriue from this name Papa, which after Suidas signifieth Father, in the language of ỹ Sicilians. Now concerning the name Pontifex, Irenee called Saint Iohn the high Bishop, and Athanasius calleth all the Bishops by that name, and Ruffinus calleth Athanasius the great Bishop: and he that will reade the auncient Fathers, shall finde nothyng more often then this. Nowe if they will alleadge their Cardinals, they shall not finde one worde of them in the olde Church, vnlesse in this signification: the Cardinall Priest, that is to say, a Bishop, or rather the

Epist. Cypr. Dionis. Alexander. Hier. August. Greg. Sidonii. Apol. Acta Conciliorum.

Suidas in dict. papas

Athanas. in prima oratione contra Arrianos.

Ruffinus lib. 1. cap. 26.

Gregor. Epist. 15. & 77 & 79. lib. 1. & lib. 2. Epist. 6. 25. &c. Grego. in Registro. lib. 4.

the Curate of some parish of the Bishopzick, as in very deede all are at this day, eyther Curates or Deacons of some one or other parish of Rome. And in deede in the Councils they were set last, as in the first Councill of Carthage, and in the Councill of Gregory. Whatsoeuer it is, thei can say of it, it is certaine that Innocent the fourth, about the yeere of our Lorde, 1244. gaue vnto them the priuiledge of the red hatte, and scarlet robe, and to ride on horsebacke: and in the yeere 1470. Paul the seconde confirmed it, and Clemens the fift is gone so farre in his Clementines, that he causeth them to goe before all the princes of the earth. These inuentions then, were not found in the florishing state of the Church, but after that it became subiect to the ambition of one man alone.

the grounde of ꝑ Pope. Chro. Martini. Platin. in vita Bonif. 3.

We haue then founde, that the Pope of Rome hath beene declared head of the Church, a litle after 600 yeeres, not by the tradition of Christ, or of his Apostles, but by ꝑ treason of Phocas, not by any Councill of the Church, but by the conspiracy of a seruant against his master, who to reconcile himselfe with the people of Rome, or-

dained

dained his Bishop with that title, which Gregorie his predecessor had lefte for Antichrist, and the Pope on the other side proclaimed him selfe Emperour in steade of Mauritius, whom he had slaine. This goodly ordinance of Phocas was confirmed by a pettie Councill, which Boniface caused to be holden at Rome, when there were none present but the Latines, who desired no better. And afterwardes by another holden in Afrike, in the yeere 642. when the Arabians were turmoiled with many inuasions: whereupon they began to inscribe the letters of Pope Theodorus, To the holy father of fathers, and soueraigne prince of prelates, &c. and so we see by histories, from degree to degree, howe this monster hath growen euen to full height, frō which he must tumble downe headlong. The Emperours of Greece, who were then as banisht out of Italy, to keepe the Italians in obedience, they left vnto them the handling of their affaires, in such sort notwithstanding, that they were constrained to confirme their election by the Emperour, and to date their wrytinges according to

Sigebertus in Chronic.

the

the indiction and yeere of their Empyre. But euen as the Emperors grewe weake by the enterpzises of the Persians in the Easte, so grewe the Pope strong in the West, so as about the yeere 680. Pope Benedict the second caused himselfe to be exempted from all the imperiall iurisdiction, by Constantine the fourth, called the Bearded. About that time beganne great strifes in the Greke and Latine Church about Images, whereupon encreased superstition together with ignozance. The Grekes were of minde to thzow thē down: the Pope in despite of them woulde holde them vp. This strife much encreased his might: foz vnder the shadowe hereof, he excommunicated Leo Isauricus, called Chassimage, of breaking Images, and fozbade all the people of Italy, vpon paine of excommunication, to pay him any impost, that is to say, he chased the Emperour to Constantinople, and setteth himselfe in full libertie of all that quarter. And in deede then ceassed the Exarchates, that is, Dukedomes so called, that had endured fiue hundzed yeeres, that were as the lieutenants of the Emperoz in a part of Italy.

Sigon. lib. 2. de regno Itali. Guicciardinus in Concionibus.

The

The Emperors of Constantinople driuen away, the Lombards thereupō did inuade the kingdome of Italie. The Pope more feared them, then those whom he had driuen away, because that they were his more nie neighbours. At that time there gouerned in Fraunce the race of Martel, very desirous to aspire. The Pope therefore putteth himselfe into the protection of the Frenchmen, against the Lombards, and Pepin the sonne of Martel, he passeth into Italie with the powers of France, who vanquisheth them. The issue was, ẏ Pope Zacharie in recōpence, dispenseth with the Frenchmen for their othe made to their natural prince Chilperick, who left the gouernement to ẏ Martels, more subtil then himselfe, and crowned Pepin chiefe of the palaces of the king of France, forbidding the princes and people of France, vpon paine of excommunication, to choose any other then of Pepins race. Contrariwise, Pepin giueth vnto him the dukedome or lieutenantship of Rauenna & Pentapolis, which contained 29. Cities, onely reserving vnto himself the soueraigntie, and the power to choose the Popes, ẏ which lawes were

C. Adrianus d. 63. & c. Ego Ludoui. eodem.

were afterwardes releaſed by Lewys, the ſonne of Charles ỹ great, although ỹ ſome Emperours put them in practiſe afterwards, as the hiſtories are ful thereof. And ſo likewiſe behold him the head of the ſpiritualtie, becauſe he mainteyned ỹ murtherer of his maſter and temporall Lord, becauſe he crowned a ſubiect in the place of his natural prince: & this beginning of the temporaltie grewe vp by the controuerſies of the houſes of Aniou and Arragon in Italie, and afterwardes of the Emperours of Germanie, and of the kings of Fraunce, till it came to that ſtate wherein we nowe ſee it in theſe laſt times.

This was after the time that the key of knowledge, which Chriſt promiſed to S. Peter, was changed into ỹ key of power, & the eccleſiaſtical cenſure was employed to excõmunicate all princes, peoples & kingdomes which would not obey them, vntill they had left them for a pray, and cut them of from ſaluatiõ, without acception of any perſons. This was in that time, that theſe gaye interpretations were hyed: That all povver vvas giuen to Chriſt by the father, aſvvel in heauen as in earth: Therefore the

Pope absolutely commandeth both one & other. Also God translateth kingdomes from one nation to another: Ergo, ỹ Pope hath power to establish, and to put downe, as it seemeth good vnto him, whereupon Kings and Emperours of blinde zeale began to kisse his feete, both present and by their letters, and to hold his stirrop. This was in that time also that Pope Boniface the eighth caused this to passe as an article of faith: That the Pope is soueraigne both of the spiritualtie and temporaltie, shewing himselfe in a Jubilie, with a key in one hand, and a sword in another: that Pope Clement the fift his successour, not content to commaunde Kinges and Emperours, tooke vpon him by an expresse Bull to cõmaunde Angels, that they should execute his will. To be short, one hath concluded and decided at Rota, that is to say, in the Parliament of Popes at Rome, that God holdeth for wel done, all that is done of the Pope: that his will is the rule of all right and righteousnes: that he can absolutely do in this world all that God can do, seeing he is all and aboue all thinges: That if he change his purpose, it is to be presumed that

Lib. 7. decretal. de sententia & reiudicata.

Extrauagant. Vnam Catholicam Ecclesiam.

Clemens 5. in Clement. pastoralis. Idem in rescripto.

This writting is kept at Vienna in Dauphin, and in Extrauagant. eadem.

Decisiones Rotæ. Baldus

that God changeth his: that when he sendeth thousands of his brethren to hell, none may therein reproue him: that his power extendeth it selfe to heauen and earth, yea and to hell: that none maye appeale from him to God: that he may ordeine against the epistles of Saint Paul, as greater then Saint Paul, and against the old Testament, as greater then any authors thereof. And yet one man hath gone further, for one hath disputed whether he may ordeine any thing contrary to the Gospell: Whether he haue not yet more power then S. Peter: Whether he were simplie a man, or as God. To be short, the deuil hath passed so far in this mysterie of iniquitie, that one disputed in the schooles a litle before Luther came, and somewhat after, whether the Pope participated not with both natures, the diuine & humane with Iesus Christ. And what could the deuil say more if he had come in the flesh to haue destroyed the Church? And yet notwithstanding the people do worship this monster, & the princes of ỹ earth do clap their hands at him, & destroy their kingdomes to serue his lust, & sacrifice yet euery day their poore subiects

Franciscus de Ripa. Philippus Decius Hostiensis. Carolus de Ruiuo. Ioannes de Anania, & cap. distinct. 10. cap. Si Papa.

Erasmus in 1. epist. ad Tim. cap. 1.

for a sacrifice of a sweete smelling sauor at his feete. Who would haue beleeued this, except the Spirite of God had foretold it: and who will beleeue it after vs, when the selfe same spirite shall haue destroyed him? But which is more marueilous, when the power of the bishop of Rome was intolerable, he neuer durst alledge in the councills, and in the face of the old Church, one only text of Scripture to groũd his supremacy on. And now ỹ it is so much beyond the bounds, that it spurneth ỹ earth vnder feete thereof, that it threatneth heauen, that it aduaunceth it selfe so farre that it may be aboue God himselfe, they are so impudent and so shameleſſe, (but so she must be that is an harlot) that they alledge S. Peters See, and the word of God, and the keyes which were promised to him, as though there were no more eyes in the world to reade, nor sense in men to iudge. Let them not therefore ground their tyrannie vpon this, (Dabo tibi, I wil giue thee) which Iesus Christ spake to S. Peter: For betwene the kingdome of Christ and the tyrannie of the Pope, there is no likenes or agreement. But rather, if they wil ground themselues

vpon

vpon some text of Scripture, let them alledge ỳ Tibi dabo, I will giue thee, which Sathan vsed to Iesus Christ. I wil giue thee (saith hee) all the kingdomes which thou seest, if thou vvilt worship mee. That is for worshipping the deuil, they haue that they haue, and not for any other title they can alledge.

But I suppose, that nowe with the licence of all the Readers, I maye conclude by these proofes conteyned in these two chapiters, that which followeth: That the essentiall head of the Catholique Church is Iesus Christ our Lord: That vnder him all the Apostles were equal in dignitie and power: That after them the bishops are equall amongst themselues, & euery one in his Ministerie occupieth ỳ place of Christ: That none may be the Ministeriall head of the Church: That the Pope of Rome can pretend this title, neither by Gods law nor mans: That ỳ first roume that he had, was by reason of the dignitie of ỳ citie, but that all that was more, was from the deuill and by vsurpation. Whereupon it followeth, that in regard of the ministerial head of the Church, he could not pretend to be lesse sub-

iect to erroꝛ, then other bishops and patri-
arkes, neither the latine Church lesse then
those of Greece & others of ỳ East. And so
we returne, notwtstanding their exception,
to our foꝛmer cõclusion: That the articles
gꝛounded vpon the authoꝛitie of the Pope
and the church of Rome are ouerthꝛowne,
and al their traditions & inuentions subiect
to the examination of the holy Scripture,
as are the doctrines of all other Churches.

That the Pope in affirming himselfe to be head of the Church, and not being so in deede, is the Antichriſt in the Church: and that he cannot be receiued vvith any other, then the papistical doctrine.

CHAP. IX.

THE Pope not being head of the Church, as he saith he is, and hauing no other titles to pꝛoue this gene-
rall Lieutenantshippe which he so pꝛoudly exercised, we saye that he is the plague of the whole body, a tyꝛaunt in the common weale, & Antichꝛist in the church. And foꝛ to pꝛoue this, I will not enter into the particular explication of those pre-
dictions, which are in Daniel, in ỳ epistle

Daniel.

to the

to the Thessalonians, & in the Apocalypse, 2. Thess. 2.
which in times past were darckened, but Apoca.
now are made cleere. For also many learned men, not onely of our time, but 300. yeres agoe, haue made those bookes plaine amiddest the ignorance of ỹ world, & cruelte of the Pope. But I saye, that although he were not so liuely painted out vnto vs, as he is in those foresaid places, yet his doctrine ought to make vs knowe, that he is the very Antichrist, with whom ỹ Church was threatned, and that there could not be in Christẽdome any thing more pernicious then ỹ doctrine which he hath brought in.

First, to take away al doubt, the Scripture speaketh vnto vs of many Antichrists. For euery hereticke which setteth himselfe against the truth, he is in very deed an Antichrist: but it speaketh vnto vs of one amongst others, who shall haue his seate in the Church of God, and shall vsurpe Gods place: who as Origen saith, must be ỹ great Antichrist among other Antichrists. This is he of whom we haue now to speake. Origen Homil. 30. in Matt.

Secondly when ỹ Scripture speaketh of Antichrist, it saith, that it shalbe an Apostacie or a falling backe from the faith. Al-

2.Thess. 2. so, that that mysterie of iniquitie began to worke in Paul his time, and that it should no otherwise be destroyed, but by the com-
Apoca.13. ming of Jesus Christ. Againe, that he must
15.16.17. builde his greatnes, vpon the ruine of the Romane Empire, and giue life to that lost beast, that is to say, as all the auncient fathers haue expounded, to this Empire, and namely S. Augustine in the xx. booke of
Aug.lib.20. de ciuitate Dei, cap. 19. the citie of God: & Chrysostome vpon that
Chrysost.in epist.ad Thess. Ho.2. place, where S. Paul handleth this matter. And we knowe that the Romane Empire fell by litle & litle, and peece by peece. It foloweth then that Antichrist is not one man alone, which must come at one instant of time, but is an estate, seat and succession of men, an Empire lifted vp against Jesus Christ: as we see the Scripture, vnder the name of certaine beastes, to describe Empires. And this also is the interpretation of S. Augustine vpon that place.

Thirdly, Antichrist is called that false prophet, vomiting out blasphemies against the most highest. His Empire therefore consisteth in false doctrine, & not in armes: he is called a woman & an whore: he shall therefore wind in himselfe, and come in by

pleasant

pleasaunt wayes, sleightes and flatteries, deceyuing men thyough his crafte, & dyawing them to his spiritual whoydome, which is idolatrie. He is also called the sonne of perdition, as Judas. Againe, he shall not assayle the Church by open foyce, but he shall betray her with a kisse, and shall not enter by the breach, oy by a strong scaling ladder, but by counterfaiting the keyes by painted Emblemes, and secretly like a thiefe. And in very deede the Empires which consisted in foyces and armes, they are figured in the scriptures vnder ỹ name of Wolues, Lyons, Beares, and such other rauening beastes, whereas foy this, ye haue but women, whoyedomes, cuppes, dyinckings, enchantments, that is to say, deceipts, crafts, and subtilties: whereupon the schoolemen themselues haue concluded, that this chiefe Antichyist, which is here described, can neither be Mahamet, noy the Empire of the Turkes.

Fourthly, he is pyoperly called Antichyist, and not Antithee, ỹ is to say, contrary to Chyist the Mediatoy, and not simply against God: therefoye particularly he shal be against Chyist Jesus our Loyde. And all

the

the doctrine of Christ consisteth in the office of the Mediatorship, & in the benefit of his death and passion. This then shall be the speciall doctrine that he will chiefely labour to abolish. It is oftentimes saide, that he shall sitte in the Church of God, being there acknowledged as God. Nowe it is certaine, that if he shoulde say that he were Christ, or shoulde preach directly against Christ, the Church would not suffer this in the middest of her, nor suffer him to raigne. It is likewise said, That he shall haue twvo hornes like to the lambe, speaking notvvithstanding as the Dragon, that is to say, he shall counterfaite the doctrine and holinesse of Christ, although he speake nothing but impieties, as Satan doeth. It foloweth therefore, to make these markes to agree together, that it must be that Antichrist, of whom nowe the controuersie is, that he must speake in shewe as Christ, but in deede and in effect against Christ, and honoring him in wordes, and yet as much as lieth in him, robbing him of his glorie. And that he is the true Antichrist, of whom the question is, who vnder the shadowe of

Apoc. 13. 11.
Mat. 7. 15.
2. Cor. 11. 14.

Christ,

Christ, shall ouerthowe his doctrine, and put him selfe in Christ his place, Saint Augustine handling this matter, doeth no otherwyse vnderstande it. Let vs not regarde (saith he) the tongue, but the deede: Antichrist is a lyer, which maketh profession of Christ, and yet denieth him in effect. And a litle after, Howe sayest thou that I denye him in effect? Because Christ (sayth he) is come in the flesh, to the ende that he should die for vs. Chrysostome sayth, That he must be knowen by his doctrine, and neyther by titles, miracles, nor wordes of holinesse. Saint Hilary sayth, That Antichrist shal be contrary to Christ, vnder opinion of an hypocriticall and faigned godlinesse. And in another place, O ye fooles, who are mooued and rauished, and caught in loue with woordes, and gorgeous seelinges of Churches: Doe ye doubt, that this shall one day be the seate of Antichriste? It behooueth vs nowe therefore to consider, who it is that sitteth in the Church, who speaketh more of Christ, and leaste esteemeth him, who more honoureth him with crayterous kysses,

Augustin. in Epist. Iohn. tract. 3. & 6.

Chrysost. in Mat. Homil. 49.

Hilar. ad Auxenti.

and

and blaſphemeth moꝛe againſt his cõming, who in the chaire of Chꝛiſt, is moꝛe againſt Chꝛiſt: foꝛ this ſame vndoubtly is the true Antichꝛiſt.

The doctrine of the Pope, and the doctrine of Antichꝛiſt.

Let vs begin at the perſon of the Pope. Chꝛiſt hath declared that his kingdome was not of this woꝛld, that he fledde, when they would haue made him a kyng, that he rendꝛed obedience euen vnto the leaſt magiſtrates, and commaunded all thoſe that were his, to doe after his example. Contrariwiſe the Pope ſayth, that he is king of the whole earth, diſpoſeth of all Empyꝛes, treadeth Emperoꝛs vnder his feete, burneth with fyꝛe, and condemneth to hell all thoſe that wyll not acknowledge him foꝛ ſuch a one. And all this, becauſe Chꝛiſt hath ſaid, Al power is giuen to me of the father, aſwell in heauen as in earth: I aſke of any one, what ſimilitude and likenes there is betweene theſe two, and if this be not, in alleadging Jeſus Chꝛiſt, to mocke Chꝛiſt himſelfe? Againe, Chꝛiſt being God, and the ſonne of the eternall God, vouchſafed to abaſe himſelfe lower then Angels, and vnder men themſelues to woꝛke the ſaluation of the woꝛlde: and a man quite

contrary

contrary lyfteth vp himselfe aboue kyngs; and aboue the Angels, and aboue the heauens of heauens, and hath caused men to dispute, that he is not simply a man, but a partaker of the diuine nature with Christ, and that he hath the fountaine and roote of the spirite of Christ in him. To be short, whereas Christ submitted himselfe vnder heauen, earth and hell, he will commaund Kings, Angels and deuils: and all this, vnder colour of the key of the word, which Christ hath deliuered to his ministers. I aske, God being made man for the saluation of the worlde, howe it can be, that this man, which maketh himselfe God, shoulde be any other, then that sonne of perdition, come for the perdition of the worlde?

But we must see, howe he hath almuch as laye in him, made voide the comming of the Messiah, the crosse of Christ, and the saluation we haue by the same. We feele in our selues, that man continually doeth nothyng but offend God, and that it is as possible for vs, of our own nature, to keepe our selues therefrom, as to stay our pulse, or to holde in the winde of our breath. These offences also are so infinite, being committed

and blaſphemeth more againſt his cõming, who in the chaire of Chriſt, is more againſt Chriſt: for this ſame vndoubtly is the true Antichriſt.

The doctrine of the Pope, and the doctrine of Antichriſt.

Let vs begin at the perſon of the Pope. Chriſt hath declared that his kingdome was not of this world, that he fledde, when they would haue made him a kyng, that he rendred obedience euen vnto the leaſt magiſtrates, and commaunded all thoſe that were his, to doe after his example. Contrariwiſe the Pope ſayth, that he is king of the whole earth, diſpoſeth of all Empyres, treadeth Emperors vnder his feete, burneth with fyre, and condemneth to hell all thoſe that wyll not acknowledge him for ſuch a one. And all this, becauſe Chriſt hath ſaid, Al power is giuen to me of the father, aſwell in heauen as in earth: I aſke of any one, what ſimilitude and likenes there is betweene theſe two, and if this be not, in alleadging Jeſus Chriſt, to mocke Chriſt himſelfe? Againe, Chriſt being God, and the ſonne of the eternall God, vouchſafed to abaſe himſelfe lower then Angels, and vnder men themſelues to worke the ſaluation of the worlde: and a man quite

contrary lyfteth vp himselfe aboue kyngs; and aboue the Angels, and aboue the heauens of heauens, and hath caused men to dispute, that he is not simply a man, but a partaker of the diuine nature with Christ, and that he hath the fountaine and roote of the spirite of Christ in him. To be short, whereas Christ submitted himselfe vnder heauen, earth and hell, he will commaund Kings, Angels and deuils: and all this, vnder colour of the key of the word, which Christ hath deliuered to his ministers. I aske, God being made man for the saluation of the worlde, howe it can be, that this man, which maketh himselfe God, shoulde be any other, then that sonne of perdition, come for the perdition of the worlde?

But we must see, howe he hath asmuch as laye in him, made voide the comming of the Messiah, the crosse of Christ, and the saluation we haue by the same. We feele in our selues, that man continually doeth nothyng but offend God, and that it is as possible for vs, of our own nature, to keepe our selues therefrom, as to stay our pulse, or to holde in the winde of our breath. These offences also are so infinite, being committed

committed against him which is infinite, that they deserue an infinite punishment, whereto all the men in the world together are not able to satisfie. It must needes be therefore, that the sonne of God in person must descend from heauen, to satisfie by his infinite merite, for our infinite demerites: and not one man coulde euer hope for the mercie of the Father, if his iustice had not bene executed vpon his owne sonne. This is that which all the holy Scripture teacheth vs, that Christ was sent for the saluation of the worlde: that he is the onely and alone Sauiour thereof: that he was slaine from the beginning of the worlde, for the saluation of those that beleeue in him, &c. And this is it wherein consisteth all the benefite of the comming of Christ, and all the treasure of the Church. But see howe this good gouernour of the Church dispenseth with this: First of all he hath buried the scripture in forgetfulnesse, forbidding the readyng thereof vnto the people, leauing them nothing but Rosaires, Legends of Saints, and such other baggage, that is to say, asmuch as lyeth in him, he hath put out the light, to the ende that his

illusions

illusions might be the more of force amidest the darkenesse. And we haue seene many burned, onely and simply for hauing read it. Moreouer, whereas the lawe was giuen to conuince a man of sinne, and the Gospel to teache him the remedie in Christ, the Popes doctors haue taught, that a man, as he is of his owne nature, can loue God aboue all thinges: that it is possible for him to fulfill the lawe: and that at the first, man was saued by keeping the naturall law, afterwards by fulfylling the lawe of Moses, & now Christians by keeping the Gospel. If it be so, what shall become of that S. Paul sayth, That the law engendreth sinne: that it is come vpon vs, to multiplie transgressions? &c. Also what shal the Gospel haue aboue ỹ law? Christ aboue the shadowes? And wherefore shall not his cõming change ỹ lawe into grace? Nowe to turne away the people from their Physition, there is no shorter and readier meane, then to perswade them that they are whole, or if they felt in any sort their disease, that they might cure them selues without any Physition. This is that, from whẽce are sprung these goodly

Galat. 3. 19
Rom. 3. 20. & 5. 2. & 7. 7.

Fr. Aſotus in Catholic. fidei aſſertione.

goodly phariſaicall propoſitions: that all the acte of charitie, abſolutely deſerueth euerlaſtyng lyfe: that a man may worke his owne ſaluation in this world, and theſe gay diſtinctions, de congruo, & de condigno, of congruence, and condignitie, which altogether deſtroy the comming of ỹ Meſſiah. And they haue gone ſo farre, that the more deuout ſort bought the merites of Fryers, and Monkes, which they called workes of ſupererogation, that is to ſay, that theſe Fryers had ynough to merite Paradiſe: ſo as a man might not onely of himſelfe be ſaued, but he myght buye his ſaluation by the workes of another.

And yet notwithſtandyng all this, ſinne is in ſuch ſort engrauen in man, that it is felt in thoſe that are moſt blockiſh, and therefore the moſt part ſeeke yet the Phyſition, and can neuer content themſelues with it. But behold an other craft of Antichriſt, to abolish the comming of the Meſſiah: whereas they ſhould onely be directed to Chriſt the onely Phyſition for ſinners, he directeth them to men, and by litle and litle (ſo well he acquiteth himſelfe) they are altogether directed to himſelfe.

Jeſus

Jesus Christ sayeth vnto all, Call vpon me. He stretcheth out his armes to euery one, he preuenteth vs with his mercie, he draweth vs to him selfe, as it were by strong hande. In stead of shewing vs him, the Pope sendeth vs to the virgine Marie and to Saynts, and to their merites, as though all they together, in all their lyfe, could deserue any thing but death, or hope for any thing after their death but hel fire, without the death of Jesus Christ our Lorde. To this ende, so shamelesse they were in this kingdome of darknesse, that they corrupted the firste promise which God made to our Fathers concerning Christ to come, which should bruse the head of the Serpent, transferring it to the virgine Marie. Also they attributed and applied to her al ỳ which is spoken of the Father and the Sonne in Dauids Psalter: In te domina speraui. Miserere mei Domina. Dixit dominus dominæ meæ, Sede mater mea a dextris meis &c. In thee haue I trusted O Lady. Haue mercy vpon me, O Lady. The Lorde hath sayd to my Lady, Sitte, my mother, at my right Genes. 3.

hand &c. In ſuch ſorte, that theſe blaſphemies, which they called, Our Ladyes houres, were the chiefe deuotion of thoſe that were moſt deuout. Nowe ſeeing the virgine Marie was put in Chriſte his place, I aſke what remayned for him? And if for bringing foorth a childe, ſhee had accompliſhed the ſaluation of thoſe that call vpon her, why then, what neede was there that he ſhould deliuer himſelfe to death for vs? From the ſelfe ſame roote ſprong the fourteene Saints, that we muſt call vpon in the time of our neceſſitie, the patrones of eche profeſſion, the Phyſitions for euery diſeaſe, that we muſt woorſhip by vowes, Pilgrimages and Offrings, and their Images with cenſinges, payntings, and all kyndes of woorſhyppinges, ſo that the Church of Rome had goddes, not as the Iewiſh Church had, accoording to the nomber of their Citties, but almoſt accoording to the nomber of their citizens. Whereupon the ſaluation of the woorlde was parted amongſt ſo many perſons, that the woorlde knewe nothing of the

Iere. 2. 18.

onely

onely saluation (I saye) of him, who by his death had purchased lyfe for vs, to witte, of Jesus Christe our Loyde. To helpe sinnes which are the diseases of the soule, we had the merites of Sayntes both quicke and dead, whereof a great nomber (as Sayne Augustine sayeth) is in hell, or at least were in daunger to be there. For remedy agaynst daungers of the bodye, as sickenesses, losses, fyre, shipwrackes, stripes, woundes, pysons, wee had Sayntes to looke to euery of these, as had the Paynims, one onely thing remayned to our Sauiour, That in the conclusion of prayer, hee was by custome named without anie thinking vpon him, as it were in the stile of a notarie. What shall wee saye more of the abominable impietie, that the popedome had brought in amongst Christians? He founde out for vs a Saynt Frauncis, as it were a newe Christe, of whom menne haue taught these opinions, bothe by preachyng and imprinted bookes sette foorth by their priuiledge: That hee coulde saue

Flosculi beati Frãciſci. Conformitates Frãciſci. Vinea S. Franciſci. Thom. lib. 4. distinct. 4. articul. 3.

all men that shall liue after him to the end of the worlde, through his merits, from euerlasting death: That he that shal take the habite or apparel of Saint Frauncis, hath the same vertue as to be clothed with Christ through Baptisme: That to die, or to be buried in his habite, deliuereth from the paynes of purgatorie. To be short, cõparing Iesus Christ with him, they make him in all things farre inferiour. And to the ende women should not haue lesse priuiledge then men, they haue taught that the virgine Marie, by the merite of her virginitie, might saue all women that should put their trust in her, and that Saynt Claire came at the same time that Saynt Frauncis did, to saue all those that should call vpon her, to the ende of the worlde. And what would haue bene ỹ ende of these blasphemies, if men had not resisted them? Do we thinke there would haue bene any mention of Christ in our dayes? I doe not tell you any fables. The bookes that men made foure hundred or fiue hundred yeeres agoe, are full of such like doctrine, which hitherto they dare not disalowe. These were the readings

Barnardinus in Rosario Flosculi beati Frãciſci.

of the

of the ſchooles, and of the moſt notable chaires, when Luther begaune to reueyle Antichriſt. And yet further, beholde the abſolution they gaue to their penitentiaries: The paſſion of Chriſt, and the merits of the bleſſed virgine Marie, of Saynt Peter, of Saynt Paul, and of other hee Sayntes, and ſhee Saintes of paradiſe, be vnto thee in remiſſion of thy ſinnes: wherby the Franciſcane Fryers do inſeparably ioyne Saynt Frauncis with Jeſus Chriſt. See then howe the Popes, contrarie to the woyde of God, and vniforme doctrine of all the auncient Fathers, haue taught the people, the remiſſion of their ſinnes in Jeſus Chriſt alone, and him crucified, who notwithſtanding is ſo ſufficient foy our ſaluation, that Saint Paul ſayd, he neither knewe, noy would knowe any other thing.

But as the Pope and his ſuppoyters had turned away the people from Chriſt, to the virgine Marie, and from the virgine Marie, to the Apoſtles, and from the Apoſtles, to olde Sayntes, and from the olde Sayntes to newe, whom they haue canonized accoyding to their fantaſie, and

after to their Temples, Chappels, Sepulchres, Bones, Relikes and Images: Finally, they haue gone so farre astraye, that by litle and litle, he drewe all to himselfe, and by processe of time, wholly put himselfe in the place of Jesus Christ our Lorde. The bloud of Jesus Christ, shed vpon the tree of the Crosse, is the satisfaction for the sinnes of all those that beleeue in him. This is the onely marke of all the olde and newe Testament. But the Pope, the contemner of all religion, bare the worlde in hande, that he was the treasourer of this great raunsome payde for our sinnes: And that to be partaker thereof, we must come vnto him: And he will distribute this benefite to whom he thinketh good. And thereupon euery man began to bye saluation of him, which the onely bloud of Jesus Christ had purchased for vs, and no other thing could purchase it. If thou hadst committed all the faultes in the worlde, thou mightest haue had recourse to the Popes pardones and indulgences. All offences, euen to murthers, incestes, Sodomitries, were taxed, and set at a certaine summe of

money,

money, and paying that, the Pope would giue you full remission thereof. This pardon was ratified and deliuered to him that would giue most, and the booke of taxes doth confirme it, which was impriuted by their owne consent, before the light of the Gospell was made cleare agayne in these last ages. These indulgences they solde first to certaine persons, and after to families, and afterwardes to townes: And after, they were sold to common wealths and whole kingdomes, without exception of any persons, yea, for the terme of foure thousande yeeres of true pardon. The doctrine of Christ was: He that shall beleeue in me, shall haue remission of sinnes. That of the Popes: Hee that shall giue mee money, there shall be no hell for him. If he had any enemy, he sent him to hell bounde hande and foote, yea, whole kingdomes and nations. If you desired paradise, he commaunded the Angelles to carry you thither, and all your parentes and friendes, as appeareth by the Bull of Clement the fift, for the knightes of the order of S. Iohn

Bulla Clementis quæ exat Viennæ.

at Hierusalem. If any feared purgatorie, hauing committed all the mischiefes in the worlde, yea hauing lien with the virgin Marie, as the preachers of the pardons in Germany say, assoone as one hath cast siluer into the basen, their soules were by and by set at libertie therefrō. Yea they came so farre, and the bookes of ỳ Popes doctors doe seale it, that one disputed in the schooles, that the Pope had power vtterly to abolish, and to quenche the fyre of purgatory: yea more: that the Pope was more mercifull then Iesus Christ, seeing we reade not in the scripture, ỳ he deliuered any person from the paines of purgatorie, whereas the Pope through his mercie, deliuereth euerie daye an infinit number out of it. They that yet cleaue vnto him, if they reade this, they will wonder and hardly be brought to beleeue this, because that after Antichrist was opened to the worlde, he hath endeuoured to hyde his homes. But the learned haue read and maye reade, and those that are aged haue seene, and the bookes are yet extant and in vse, that euerie one may see. Yea, but some will saye, In the middest

Tikelius indulgentiarius in libello.

Eras. in epist. ad Timot. cap. 1.

of

of Poperie men haue alwaies beleeued the true God, and they haue alwayes taught that Iesus Christ is God, the eternal sonne of God, and the doctrine of the Trinitie was alwaies amongst them entire & sound &c. Ha, I pray you what auaileth it a sinner to knowe that there is one God a ryghteous iudge, but alwayes to feele a hel? And what shall it auaile him that knoweth that Christe the sonne of God, came into the worlde to conuince it of sinne, vnlesse he knowe likewise, that through his death he hath deliuered all those that beleeue in him from euerlasting death, and that he hath ouercome the Deuill and abolished hell for him? The onely ende of the comming of Christ, was the office of the mediatourship betwixt Gods ryghteousnesse and mens sinnes. And he that taketh to him selfe, or transferreth to any other, the office of this mediation, he abolisheth the commyng of Christe. Nowe I demaunde who this is, but he that is crowned with the triple crowne, worshipped of Kyngs and Princes, that openeth heauen, and shutteth hell, that kyndleth, and quencheth purgatorie as he thinkes

good:

good: But let vs goe further. Jesus Christ hath left vnto vs two Sacraments, for the badges and markes of his. The Pope will haue his Sacramẽts & markes apart & by himself, and in greater number. And to the ende that his may be more esteemed then Christes, he hath prophaned them with all kinde of prophanations. We holde baptisme as an entraunce into the couenaunt of God. He hath applyed it to Belles in mockery, and hath enwrapped it with infinit superstitions. But which is more, to aduaunce himselfe aboue Christ, he hath taught by his Doctors, that the same grace which descendeth vpon him that is baptized, descendeth also vpon him which taketh a monkes habite. That this habite giues him full remission both from the trespas and punishment of all his former sinnes, which is more then that of originall sinne: and that so often, as there commeth vnto him, but an instinct or purpose alwayes to continue in this habite, it is to him as a newe baptisme. Concerning the supper, which is the communion of the body and blood of Christ, he hath taken the one halfe from the people,

Thomas lib. 4. distinct. 4. Artic. 1. Barnard. in Rosario.

con-

contrary to ỹ expresse institutiõ of Christ, & the continuall vsage of the Church, for the space of a thousand yeeres: He hath taught that he may change & abolishe the Sacraments of Christ, & institute newe, & he hath turned the Supper of our Lorde into such abominable idolatrie, as amongst the Painims & Heathen was neuer seene the like. After new mediatours, a new Christ, new Sacramentes, what remayneth there further, but a new Gospel? Nowe about the yeere one thousand, one hundred, nynetie and two, they made a newe Gospel, vnder the name of a Carmelite named Cyrillus, by the which they taught, That God the father gouerned in the time of the law, & the Sonne in the time of grace: but now by ỹ cõming of the foure orders of mendicants or begging friers, the holy Ghost began to reigne, & should reigne til ỹ end of ỹ world, and that they onely which beleeued this newe Gospel, shoulde be saued. And had not the LORD by his infinite mercie, stirred vp the Waldenses and certayne other good people to resist this monster, no doubt there had not bin any more mentiõ of Christ in the world. I omit a thousãd

Euang. Cyril. Anno. 1192.

other

other false doctrines, which men may reade else where, onely contenting my selfe, to haue shewed that the Pope hath turned Christians away from Christe, asmuch as he coulde for his life, and abolished the fruite of his comming, which is the proper and peculiar office of Antichrist. Now if so be it the Christiã Church be not otherwise ioyned with Christ, then by his office of mediation, as the body is to the head by the necke, what could Antichrist do more, then to take the Church by the throte, & strangle it: Concerning ẏ Iewes & ẏ Turkes, wherof the one sort for hauing bin so long without Prophets, and the other for the ridiculous and foolish doctrine of their Alcoran, might haue bene conuerted to ẏ true Christ: they haue seene such impietie in Popes, and in their courts: such contempt of religion among them of theyr owne coate, and such outragious Idolatrie amongst Christians, that both the one and the other, among whome nothing is more expressely forbidden, then Idolatrie, haue had thereby Christiã religion in great detestation, & one sort of thẽ be stiffe in Iudaisme, & the other perswade thẽ selues, ẏ

all

all religion is nothing else but an instrument of policie. I aske then for conclusion, for what worse we shoulde looke from Antichrist, thē to make Christ vnprofitable to Christians, & abhominable to Iewes and Painims? shall we waite til he preach Atheisme, and godlesnesse in Temples? yea, but they which see but the sunne & moone, and the order of all thinges, will spit in his face. What then? till he preach the gods of the Romanes: And what difference shal we make betweene the worship of Castor and Pollux, & that of Saint Katherin and of Saint Nicholas, seeing that both the one & the other, maketh vs quite to forget our saluation: And forasmuch as he hath left preaching in the Temple, of which it must needes be ỹ he tooke possession: it followeth therefore ỹ the Pope, & none other is Antichrist, who vnder ỹ name of Christ, hath spoyled Christ of his place.

Nowe adde vnto his doctrine, which is the essentiall marke, the circumstances of persons, Simoniakes, Magicians, Atheists, whoremasters and Sodomites: of the place where Antichrist should be, to wit, in ỹ citie with seuen hilles, described in the Apoca-

Augustin. de ciuitate dei. lib. 18. cap. 2. Hieronym. ad Marcellam in præfat. lib. de sancto spiritu. Card. Cusan. lib. 2. cap. vltimo.

Apocalypse, of the times of sixe hundreth sixtie sixe, which falleth out iustly to the time that the Pope made himselfe to be acknowledged for vniuersal Bishop, exempt from the subiection of any other, and there can remaine no more doubt, ỹ this shoulde not be he.

That the Pope is Antichrist euen by ỹ auncient fathers.

Nowe if any man would yet demaunde testimonies of the auncient fathers from tyme to tyme, first we haue this, that all the doctrine of the olde Church, is expresselie contrarie to the doctrine of the Popes, which we haue before mentioned, they not beyng able anye maner of way, to staye or settle them selues thereon. And concernyng the markes, although they spoke of them afarre of, yet they drawe so nye thereto, that those which they delyuer vnto vs, to knowe hym by, cannot be vnderstoode of any other then of him alone.

Ireneus lib. 5.

Saint Irenee, who is a most auncient doctor of the Church, the scholler of Polycarpe, and Polycarpe of Saint John, who wrote the Apocalypse, disputing of Antichrist, sawe him no where else, but in the Citie of Rome, and in the Romishe

Church.

Church. For namely (he saith) that the latine Church shoulde be his seate, and that he proueth after the opinion of his predecessours by the nomber of 666. mentioned in the Apocalypse, which was foūd in these wordes (λατεῖνος) and (ἱτολικὴ ἐκκλησία) that is to say, latine, and the latine Church. I alledge not this to play the Cabalist vpon letters, but to shew that then they sawe, that this monster must be borne at Rome, which we see at this daye though the speciall grace of GOD, to decaye and totter. Saint Chrysostome vpon the Epistle to the Thessalonians: Towardes the declyning or decaying (saith he) of the Romane Empire, Antichrist shall come, and not without cause. For this Empire beyng so renoumed, none will easely be subiect vnto it. But this being destroyed, hee shall inuade the power of the Empire being voyde, and shall take it to hym selfe, in so much as hee wyll take vppon hym the Empire both of God and men: For as all kyngdomes which were before the Romane Empire, were destroyed: euen so shal

Apoca.13.

Chrysost.in epist. ad Thessalo. hom.2.

shal the kingdome of the Romanes be destroyed by Antichrist, and he by Christe, & after that he shall haue no more power. The same teacheth, that he shall cõe vnder the visard of holines, and of myracles, of superstitions, & counterfet godlinesse. Now I repoyte me to all that haue read histories, if the Pope haue not growen and come to it, by the ruine of the Romane Empire, and if it were by any other way, then fayned religion. Saint Hylary: Take heede (sayth he) of Antichrist. It is a vilennie, that you should be so mad at the walles. You abuse your selues in reuerencing goodly buyldyngs, for the Church of God: For that is the place where Antichrist shall haue his seate. It must not therefore be, that we search for him, as some suppose, amongest the Barbarous, but in the most cleare and manifest place of the visible Church. Saint Hierome the Minister writing vnto Marcella: This Babylon (saith he) and this vvhore clothed vvith Purple, vvhich is paynted foorth vnto vs in the Apocalypse, can signifie no other thing vnto vs, but Rome: and he repeateth the same in the lyfe of Saint Marke:

Homil. 49. in Mat. cap. 24.

Hylarius ad Auxentium.

Hieronymus in prefat. lib. De sancto spiritu.

Marke: and Cusan the Cardinall adveth: That Bede and all the auncient interpreters haue so expounded it. Saynt Augustine: Babylon is the first Rome, & Rome the second Babylon. Also, expoūding that place of Saint Paul in the second to the Thessalonians: Antichrist shall come towardes the ending of the Romane Empire, and he shall not be a prince or one man alone, but a multitude of men are belonging vnto him, who together with him shalbe called Antichrist, and he shall sitte in the Temple of God, as though he and his were the Church of God it selfe. And in another place: He shall renewe Idolatrie, he shall scatter the doctrine of the Gospell, and to this ende he shal keepe Magicians, Coniurers, and Enchaunters, &c. Nowe euery one knoweth the false miracles, wherewith he hath abused ỹ people, to lead them away frō Christ. And he that will see howe many of the Popes came to their popedome by magicke and sorcerie, that is to saye, howe they were created by the deuill, and no moze successours of Peter, but of Simon the Magician: Let them reade that which their

Cusan Card. lib. 2. de cōcordia Catholica. cap. vltimo. August. lib. 18. De Ciuitate dei. ca. 2. & lib. 20. cap. 19.

Idem lib. de Antichristo.

owne story wryters haue written thereof: as Cardinall Benno, Peter ỳ * Monke, Volateran, Sabellicus and Platina, which I willingly omitte, least I make the readers quake for horror of such wickednesse. Saynt Gregorie Byshop of Rome, as hee was more neere vnto it then others, so hath he spoken therof more clearely then those that went before him. Let it not seeme a light thing (sayeth he) vnto thee, that Antichrist shall auouche himselfe to be God: For I say confidentlye and boldely vnto you, that vvhosoeuer shall call himselfe vniuersall Bishoppe or Minister, and vvilbe so called, hee is the very forerunner of Antichrist. In other places he sayth, That he is Lucifer, vvhich aduaunceth himselfe aboue Angels, and vvill sette himselfe at the right hande of God: That this is to bring to ruine the vvhole Church &c. Nowe he spake this the more frankely, because it was at that time that the Byshoppe of Constantinople attributed vnto himselfe that title. But beholde that a litle after his death, his vniuersall foretelling was accomplished in the person of Pope Boniface the thirde, his

In vitis Gregorij 7. Ioannis 19. & Syluest. 2. &c.

* Prçmonstratensis.

Gregor. lib. 16. Epist. 30. ad Mauritiũ Imperatorẽ.

Item Epist. 78. lib. 4. & Epist. 83. &c.

his succeſſour, who, to accompliſhe that, that the Spirite of God had foretolde vs by his Apoſtles, doth ſo much preuaile by his threatninges, that he obtayneth that title of Phocas the Emperour, the murtherer of Mauritius and his children, and the Popes following, haue buylded thereupon alwayes after. Agaynſt this open Apoſtaſie, then all the Churches of Greece, Dace, Illyricum &c. did oppoſe themſelues, euen to the acuſing of Pope Symmachus before Theodoricus the king of the Gothes, for that he vaunted himſelfe not to be ſubiect to the reprehenſion of any. Spayne and Englande alſo were a long time without receyuing the legates of Rome. One Claudius Byſhop of Thurine, in the time of Charles the great, wrote very learnedly agaynſt the Popes Supremacie, and agaynſt his doctrine: yea, about the reygne of Hugh Capet, there was a Councill helde at Rheims, which denyed vnto him al obedience, and pronounced him to bee Antichriſt. But finally, as it was hedde of the ſuperfluous and euill humoures

Concilium Rhemenſe ſub Capeto.

of the Church, so it was skilfull to nourishe it selfe of the factions, enmities and diuisions of Christendome, that one in despite of other, haue suffered all to goe to wracke.

Bernard in Cantic. Cantic. serm. 33. & 77. In all his Epistles to Henry the Bishop of Sens.

Nowe if wee shall reade that which Saynt Bernard wrote of the state of the Church in his time, about the yere of our Lorde 1140. aswell in his Epistles, as in his bookes of considerations to Pope Eugenius, they are nothing but lamentations of the ruine of the Church, like to those of Jeremie, of the Church vnder the captiuitie of Babylon, or thundrynges against ỹ tyranny of Antichrist, who shewed him selfe in his time. He sayeth, That the Popes Court is a parke of deuils: That they vsurpe an vnlawfull and an intolerable authoritie: That there was not any more shewe of Peters succession: That the Bishops of his time, were marchantes enriched with the riches of the vvhore: That in steade of keeping the spouse of Christ, they made port sale of her, and prostituted and layde her open to all the lechers of the world, to commit fornication with her. And a litle after, hauing sayde vpon

the

the 91. Psalme, That Antichrist shall haue his seat in the South part, he addeth: What differeth then the estate of our Church, from that same pestilét estate which walketh in darkenes? What differeth it more from the seate of Antichrist? Therefore yours (sayth he) is in very deede the state of Antichrist. He made three expresse Satyres agaynst the Pope & court of Rome: and he that would alledge al that is writtẽ to that end, he must here put in his whole bookes. Nowe after the manifest Apostasie and falling awaye of the popedome, the Church of Rome hath not brought forth so excellent a man as he was.

Item super Psal. 91.

Frauncis Petrarch the Archdeacon of Parma, and a Chanon of Padua, lyued about the yeere 1350. whom we may call, in al kinde of good learning, The light of his age. But I wil not say howe he decipheth out ỹ court of Rome in his Sonets, vnder ỹ name of Babylõ, calling it whore, the schoole of error, and the Temple of heresie: for some will saye, that much is permitted to poetrie: but I beseeche the readers to reade his latine Epistles, which are full of grauitie, zeale and doctrine. He

Francis Petrarcha in Epist. Epist. 5, 14. 17. 18. 19. &c.

ſayth there in plaine termes, That in the Pope and his ſhauelings, there is neyther fayth, godlineſſe nor trueth: That the Popes chaire, is the chaire of lying: That this is a falling awaye of a people, which vnder the banner of Chriſt rebell againſt Chriſte, and fight for Satan: That they eſteeme the Goſpel but for fables, and the promiſes of the life to come, for dreames. He compareth the Pope to Iudas, who betrayed Ieſus Chriſte with a kiſſe: and his clergie to the Iewes, which ſayd vnto him, Aue Rex Iudæorũ, Al haile king of the Iewes: his prelates to the Phariſies, who in mockerye clothed him with purple, and afterwardes crucified him in the moũt of Caluery. And after he ſayth: Denie it nowe if thou canſt, that thou art ſhe which the holy Euangeliſt Iohn ſawe in the ſpirit, ſet downe vpõ the great waters. Thou art, & none other, that Babylon, the mother of the whoredomes of the earth: Thou art drunken vvith the bloud of the Martyrs of Ieſus. Thou art ſhe vvhich haſt made all the kings of the earth drũken vvith the Cuppe of thy poyſon. If thou denie it, ſhew vs ſome other, to

vvhom

vvhom theſe thinges maye better agree: If thou canſt not, then vvayte for that to fall vpō thine ovvne head, vvhich Iohn the Euāgeliſt addeth a litle after: She is fallen, Babylon the great, and is made an habitation of deuils &c. But what do I ſay, Wayt for it? Yea: thou haſt it already. For hovv much better is the ſonne of perdition, then the deuill? Thou art in very deed a kingdome of deuils, vvhich reigne in the midſt of thee in mans ſhape. And in another place, Let it not (my friend) euer grieue thee, to returne from theſe princes of darkeneſſe. And in deede, vvhat vvouldeſt thou ſee in the Court of Rome? Chriſt in exile? Antichriſt reigning in his ſtead? Beelzebub the iudge? Woolues let looſe? The Lambes in the ſtockes? Ah good God, vvho ſhall deliuer the vvorlde from this oppreſſion? Who ſhall gather together the ſheepe? Who ſhall vanquiſhe theſe vvicked Paſtors? Shall there neuer be a limitation and end of this intolerable miſchiefe? Now when there was ſuch that durſt crye ſo lowde, wee may be ſure, that there were many moze that lamented

in their heartes. To be ſhort, the moſt notable ſpirits that the worlde brought forth, in the moſt ignorant ages, and in the greateſt thicknes of darkenes, they percepued this, ſome more clerely, and others as it were through a clowde, vnleſſe it were ſome ſuch as ambition and glorie of the worlde had blynded: Inſomuch that when abomination was come to his full toppe, God rayſed vp John Hus, Hierome of Prage, Wicklieſe, Luther and others, which haue ſo lowdly publiſhed and proclaymed it, that all the worlde doth vnderſtād it. And what will we more: With leaue of thoſe good Fathers of the Counſill not long agoe holden at Trent, we may make this Syllogiſme.

Whoſoeuer wilbe called the vniuerſal Biſhop, he is the forerunner of Antichriſt, the father of the ſonne of pryde, and a very Lucifer, ſaith Saint Gregory ỹ Pope, and principall Doctor of the Church of Rome.

But Boniface the thirde his ſucceſſour, tooke this title, they which followed him, haue continued it, and haue encreaſed it more & more. And the Councill of Trent excom-

excommunicateth all those, that will not acknowledge him for vniuersall Bysshop.

Ergo the Pope is Antichrist, and al they are holden for excommunicate by the Councill of Trent, that doe not acknowledge him for Antichrist.

Yea, but the clergie of Rome wil say, If the Pope were the Antichrist, whereof the Church was before threatned, we which are the Church, shoulde haue knowen him. Contrarywise, I say vnto you, that if you had knowen him for Antichrist, he had not bene Antichrist. This is that which the Pharises saide when Christ came: If this were Christ, who shoulde knowe him better then we? We haue the Church, we haue the Scriptures: we are the interpreters therof: We are the eyes of the people: It cannot escape vs, that we shoulde not knowe it. And yet in meane time the counsel of Hierusalem condemned & crucified the Messiah for a deceiuer, & the great Rabbies and Masters, with an infinit nomber of the people, a little while after, followed ỳ same miserable Barcosba to ruine & destruction, and acknowledged him for the true Messiah. To ỳ end (saith our saviour)

that

Isai.53.10. Isai.6.9. Ioh.12.40. that the worde of Isai the Prophet might be fulfilled: Who hath beleeued our word? and to whom hath thine arme bene manifested? They haue eyes but they see not. They haue eares but they vnderstand not. The Lorde hath blynded their eyes, and hardened their heart &c. And nowe I say vnto you, that the selfe same is come vpon you, vpon you (I say) who boast of the name of the Church, in the knowledge of Antichrist. For he is come with all the signes & wonders, that the spirite of God hath foreshewed vnto vs, in ỹ same place, at the same time, by ỹ same way, & in the same apparell. There is nothing that doth not agree vnto him, neyther that can agree to any other, but to him. In meane time the Church, that is to say, the Romane clergie, haue receiued him for their Spouse. The Council of Trent haue declared him to be God in earth, excommunicating al those ỹ wil not cleaue vnto him: and the princes of the earth haue lent him their armes to persecute, and to murther those who woulde make him knowen to the worlde. And wherfore? Because this word of God must be fulfilled, which he hath spoken by the

mouth

mouth of his Apostles: He shall sit in the Temple of God, boasting himselfe as if he were God. He shal make drũk al the kings of the earth. He shall abuse & deceiue all the world, because they haue not loued ỹ truth. God shal giue thẽ vp into a strong illusion, to the end they may beleeue lies. And euen lyke as the Coũcil of Hierusalẽ cõdemned Christ, so the Coũcil of Trent haue approued Antichrist. The clergie crucified saluation it selfe: & the clergie hath adored their perdition. The great doctors of the lawe were therein blynd, because Christ shewed them a spiritual kingdome, in steade of the temporall that they waited for: And ỹ prelates of ỹ Romish Church haue taken pleasure to shutte their eyes, because Antichrist hath brought them a temporall kingdome, wherein they intend to dwel. But notwithstanding death, the crosse, and the conspiracies of all the worlde, the spirituall kingdome of Christ was victorious ouer all the kingdomes of the earth. And notwithstanding the temporall kingdome of Antichrist, & all his adorations, and conspiracies of al ỹ kings & princes of this world, which labour to vphold him, it must needs be, that

2. Thes. 2. Apoca. 14. & 18.

he

he be destroyed by the breath of Christ his mouth, and that he fall, and vtterly perish.

what became of our fathers

They demaunde hereupon, What then became of our fathers, after so long time that this tyrannie of Antichrist came into the Church? Of the great Rabbies and masters who aske this question, I aske them what they haue done therein, of them, I say, who had their soules in keeping, and who had taken charge, and who knew wel howe to heape vp great riches, & to builde them gaye houses? I aske also againe of them, what became of the poore people of all the East Churches, who were farre greater then the Latines, whom the Pope by his excommunications sent to hell by whole millions, for the space of sixe or 700 yeeres after that? To be short, I may send thē to that which our Sauiour sayth, that when the Sonne of man shall come to destroye Antichrist by the Spirite of his mouth, it shall be as the dayes of Noah, or of Lot in Sodom, that there shalbe no more, neither fayth nor loue in the worlde. But to the poore people who haue bene deceiued by Antichrist and his

mayn-

mayntayners, I aunswere after another sorte.

First, that this false doctrine of Antichrist, came not in all at once, but encreased by little and little, till it grewe to his full measure and heape, so as it was not so deadly in the beginning, as towardes the ende thereof when it came to his strength. But when it was most strong, and in the greatest ruffe, God alwayes reserued many in al cõtries, which mourned vnder his tyrannie, yea and some also that cryed out as loude as they coulde, by theyr wrytynges, as we haue already shewed. And in deede xxv. yeeres agoe, one woulde haue sayde that there was not so much, as one to be had in France which knewe Antichriste, and his doctrine. And yet notwithstanding, at the first libertie which was graunted to the townes, they were founde verye full of such people.

Secondly, as our aduersaries make a difference betweene the Church and the people, snatching the name of the Church onely to the prelates, which should be common to all Christians: so we likewise do

well

well put a difference, betweene the people cleauyng to the Churche of Rome, and the faction of Antichriste, betweene them who liue vnder the popedome, and the vpholders and maintayners of the Pope: betweene the enchanters, & those that are enchanted: betweene the Phariſes, whome Chriſte calleth generation of vipers, and that pooze ſicke woman, whom he yet called the daughter of Abraham. We ſaye that among that pooze people, which was ſo long tyme deceiued vnder the darkneſſe of Antichriſte, there was a parte of the bodye of the viſible Church: But that the Pope and his mainteyners are the baine of it, which ſtyfleth and choketh theſe pooze people, as much as lieth in it. We ſaye that this was the Church of Chriſte, but that Antichriſte helde it by the throte, to the ende that that ſaluation and life which floweth from Chriſte, might not be powred vppon it: That it was a flocke of Chriſt, but gouerned partly by byzelings, and partly by woolues. In the people we conſider ỹ members of ỹ vniuerſall church: but in the ſcabbes & infections which doe hide them, we marke the poyſon of the

papacie:

papacie: and in their buddes, the whoredomes that the church of Rome hath committed with Antichriste. To be short, we saye that the people were of the Christian common weale: but the Pope with his faction, a proud seditious Catiline, to destroy and to set it on fire: whom Cicero very wel calleth a plague, and not a member of the common weale. And in deede, as of euill dyet, and superfluitie there is engendred in mãs body an impostume, (which yet not withstanding is not the body, nor any part of the body, but a disease, and very oftentimes the death of the body) euen so, sayth Salust, that of the superfluitie of the common weale, Catiline was bred: euen so we saye that of the delightes, superfluities, and idlenesse of the Church of Rome, Antichriste is bredde in it, who yet is neyther the Church nor any part of the Church, but is the disease and pestilence it selfe of the Church, which had so infected and festered the whole bodie, that there appeared no more health nor soundnesse therein, and had bin altogether the death of the bodie, had not God of his singular mercie opened the same vnto vs.

Third-

Thirdly, we say that this empoysoner with his complices, hath cast into the fountaine of life, that is to say, into the doctrine of saluation in Jesus Christe, all the poyson he coulde deuise, and that he hath infected with his venime, the most dainty meates which God had giuen for the nourishment of his people. But that GOD hath giuen grace to some to absteine from it, to some in tyme to vomit it vp againe, to others to mingle it with the meate, and to certaine to ouercome it by the soundnes of their complexion: in such sort that many haue dayly escaped it, notwithstanding his accursed intention and purpose. For example, we knowe that the most part of the people haue byn ignorant of those mischieuous doctrines, which the schoolemen haue left by writing, that is to say, of the principal blasphemies of the papacie. Also, that the more parte haue neuer beleeued, that they coulde merite euerlasting life by their owne workes, whatsoeuer men preached vnto them thereof. Againe, albeit that through custome and ignorance they went to Saints and Images, and frequented Masses and pylgrimages: yet notwithstanding,

standing, in their conflictes of death, they alwayes principally claue to the Crosse of Iesus Christ, and al the Franciscans preaching in their eares, the habite & vanishing copes of S. Frauncis, could not pull it away from them. We haue an example in S. Bernard himselfe, and we haue seene many more in our tyme. S. Bernard in certaine places sauoureth of the contagion of his time, as it was hard he should doe otherwise. But see his refuge when he was tempted of the Deuill, in his last dayes. I confesse (sayth he) that I am not worthie of it. I know that I cannot by mine owne workes obtaine the kingdome of heauen. But my Lord hath obtained it by a double right, by inheritance from the Father, and by the merite of his passion. Nowe he is contented with the one, and giueth mee the other. And when I attribute it to my selfe, by the gift which he hath made vnto me thereof, I cannot be confounded. And in another place: My merite is the mercie of the Lord. And I am not poore in merits, because he is riche in his mercies. I haue greatly sinned, but I will comfort my selfe in the stripes of my Lord. Euen so likewise

In vita Bernard. lib. 1. cap. 12 & lib. 5. cap. 2. in epist. quam scripserat ante mortẽ ad Arnold. Idem serm. 61. in Cãtica.

we assure our selues in the mercy of God,
1.Cor.3. that a great nõber held ỹ foũdation in Jesus Christ, wherof the Apostle speaketh, albeit Antichrist shooke it, & as it were, endeuored to ouerturne it in thẽ, all ỹ he might.

Finally, we say with S. Cyprian, That
Cypr.lib.2. epist.3. if my predecessors, either by ignorance or by simplicitie, (holding notwithstanding the foundation) haue not kept and holden that which our Lord hath taught them by his exãple & auctoritie, (as it is most certaine they did not) that the mercie of our Lord might pardon thẽ. But as this good Doctor addeth: That we cannot hope for the like, beyng admonished at this day, and instructed by him. But this matter shall be for the chapter following.

That euery one is bound to separate himselfe from the Communion of Antichrist, and that the Romanists are Schismatikes, and not they which separate themselues from them.

CHAP. X.

THe matters beyng as wee haue before proued, there shall be no great neede now that we render a reason

for that we haue withdrawen our selues frō the cōmunion of ꝑ Pope, & frō those false worshippes, which he hath foysted into the Church. For seeing that he is Antichrist, of whom ꝑ Church is warned & threatned, & his synagogue is ꝑ same Babylō of idolatry, out of which we haue an expresse cōmādemēt to come, if we wil not be partakers of her sins & plagues, & drinke of the cup of ꝑ wrath of God, which is prepared for her, we should be iustly charged w̄ a very vile & abominable faulte, if we shoulde vse our selues otherwise. And in deede, if it were lawfull for the true citizens of Rome, the citie being vnder the power of the Gaules, to retire themselues into the litle towne of Ueies with Camillus, and if all the auncientes haue iudged that then the common weale was at Ueies, albeit the walles were still about Rome: by a stronger reason wee ought to retire from the Temple which Antichrist hath inuaded, and prophaned with so many pollutions, not beyng able at the first dashe to dryue him awaye: so that hauing gathered together the true seruaunts and champions of Jesus Christ from vnder his clawes, we shall by the

Fugite idola 1. Iohn. 5.

Apoc. 14. 9. & 18. 3.

grace of God be strong ynough, to dryue him from thence, and there to place againe the true seruice of God. And if he be to be holden for a traitor, and to be accompted guyltie of hie treason, that followeth the armie and ensigne of a Vicegerent or generall Lieutenant, which is reuolted from his Prince, much more shoulde we be traitors against the honour of our God, and to him who hath vouchsafed to saue vs by his owne blood, if we should fight against him vnder Antichrist, who hath inuaded his place: and shoulde any maner of way take his part, yea seeing that it is a false title, & they are false ensignes that he vsurpeth of generall lieutenantship, he beyng nothing more in Christendome, then the least Bishops. But notwithstanding, to satisfie all the doubtes that may arise about this matter, I am content to hãdle it more largely.

When it pleased God to giue vs grace to know the false Cõmission of the Pope, by vertue whereof he made himselfe head of the Church, and that by examination aswell of his doctrine, as of those markes which he ought to haue, we found euidently, that this is the Antichrist, & none other:

they,

they, who were called to preach the trueth, haue preached in the Church, they which had charge to teache, haue declared & published it by bookes, and many to whome God gaue zeale & courage, haue protested it alowde and clearely, euen amiddest the flaming fire. Some haue shewed it to the people and common weales. Some cryed it out in the eares of princes. Some haue offered to verifie the impietie of his doctrine in a free generall Councill. In the Councill, in stead of disputing by the holy Scriptures, they haue refused the Scriptures: in stead of hearkening to their quick reasons, according to faith, they haue burned them quicke against the faith. And to the ende, they shoulde neuer haue occasion to hope for a free Councill, and should not dare vnder the safe conduits of any to come thither, they haue passed therein an article, That faith and promise is not to be kept with heretikes. Afterwardes all this notwithstanding, we haue alwayes required a free Council, where they haue condemned vs without euer calling for vs. Some haue answered vs for all: That these were matters done long ago, whereof we should not

In Concilio Constantiensi.

speake any more. They haue cut vs quite of from the Church of Rome, & haue proceeded agaynst vs by fire and fagot, by the swonde, by warres, & by massacres & cruell murthers. Finally, we see that they will giue no place to our worde, ẏ they will not giue vs audience in a Council, that they excõmunicate & chase vs from the Church of Rome. Therfore following the example of the Apostles, when they were excõmunicated from the Jewish synagogue for hauing preached Christ: we haue begun to gather our selues together to serue the Lord, first secretly & in corners, & afterwardes more freely: & neither can we communicate with those Idolatries brought in by Antichrist, nor at the first dash driue him from his seat, for that the Princes of the earth with their power vpholde him: & therefore we are enforced to deliuer our selues, & all those that wil hearken vnto vs, from his seruitude & bondage. Nowe I aske, what our aduersaries can finde fault with in this our doyng, either in the matter it selfe, or in the maner of our proceeding? If they looke vpon the matter, we separat our selues not for light matters, but for manifest idolatrie, for making voyd the crosse of Christ, for perditiõ,

which reigneth in the place of saluatiõ. To be short, we withdraw our selues from this prince of cõfusion, who is reuolted back against our Lord. And we report vs euen to their own iudgement, whether they thinke it not lawful to separate our selues frõ the cõmunion of Antichrist, sitting in ỹ chayre of Jesus Christ. For if euery one wynke therat, who shal discouer him? and if euery one cleaue vnto him, who shal chase him away? and if all the world hold their peace, where is the spirit of the mouth of the Lord which shal destroy him? Nowe if they shall deny ỹ he is Antichrist, we wil submit our selues to proue it, & then there is no questiõ of our separation, but of our doctrine. If they will reproue vs for the maner of our proceeding, therein condemning vs, they condemne the Apostles, who hauing ouerrunne all Israel, ran into a thousande dangers, to the end they might make Christ to be receyued into his owne house, & in the middest of the temple: & finally, perceyuing thẽselues to be stopped euery way by open force, by excõmunications, imprisonments, &c. they receyued him secretely into their priuate houses, and did preach him in smal

assemblies, till at last they brought all the worlde into his subiection. But notwithstanding this, they crie out, that wee haue broken the Communion of the Church: that we haue set altar agaynst altar: that we are Schismatikes, &c. which were the outcries of the Phariſes against the Apostles, You violate the Temple, the altar, the lawe, &c. And hereupon kings and nations haue armed themselues on all sides against vs. This therefore is the thing that we must presently make answere vnto.

The Communion of the Church.

First, the Communion of the Church doeth not consist in a locall vnion, neyther the separation, in remouing of places: For there are a great many without, if we looke to the place, who yet are within according to charitie, and many againe in place, that yet if we consider faith, are without: but the true Christian Communion consisteth in the vnion of faith, and in the vnion of charitie, which S. Augustine calleth the nereneſſe, or rather the neyghbourhoode and dwelling together (as I may say) of hearts, and agreement in doctrine: and the true separation, in the diuersitie or contrarietie of the selfe same things. Nowe concerning

cerning the vnion of faith, it consisteth in that heauenly doctrine, which is compre-hended vnto vs in the olde and new Testa-ment, tending onely to this poynt, to make vs feele our sinne, and to shewe vs a reme-die therfore, in one onely Jesus Christ cru-cified. And this is that, for which, according to the example of all the auncient seruants of God, we suffer and are killed, and for withdrawing our selues from vnder the yoke of Antichrist, that shamefully trea-deth it vnder his feete, we are persecuted, excommunicated, and murthered. We are therefore vnited in the faith, with the Pa-triarkes, Prophetes, Apostles, Martyrs, auncient Doctors, and generally with the whole Church that was before the lawe, vnder the lawe, and vnder Grace, yea and vnder the tyrannie of Antichrist. If they will denie it, we wil submitte our selues to proue it: There is not therefore any more question to cauill at our separation, which is nothing else but as an escape, to the ende to resort to true doctrine: and if they con-fesse it, denying vs to be vnited with them, they confesse then, that they are not vnited with the ancient fathers, and therfore they

ought

ought not to thinke it straunge, that we renounce the communion of the Papacie.

Concerning the Communion of charitie or loue, which consisteth in suffering and bearing the euilles one of another, & in not lightly condemning one another: we holde all them for the true members of Christ, which worship one God in spirit & in trueth, and hope for their saluatiõ in one Iesus Christ alone, the sonne of God come in the flesh, and crucified for the sinnes of the worlde, which is the foundation of saluation to all men. We desire all vnion and agreement with them, in whatsoeuer countries and regions they are, and whatsoeuer corruptions may be yet remaining amõgst them, not onely in maner, but also in certayne poyntes of doctrine, bewayling the bodyly seruitude which they endure, and praying the Father of lyght, that it wyll please him to enlighten them more & more by his holy spirit. Contrarywise euery mã knoweth, that the Popes Consistorie hath excõmunicated al the East Churches, 600 yeres agone, only for this, that they would not submit themselues to the Bishoppe of Rome, which is an article that concerneth

only

only but his ambition, and that the Pope hath left them to be inuaded of the Turke, in despite whereof they had rather endure all extremitie, then to acknowledge him to be head of the Church. And concerning the vnion of charitie amongst them which yet cleaue to the Pope, there is nothing more deare vnto them, then their own liues, & we haue bene put to the fire, water & sword, for opening the trueth vnto them, & praying God euery day, that he wil enlighten them by his spirit. On the other side, the Romish Consistory doth pursue vs by al meanes to death, and that by the space of these three score yeeres and more, and so many people continually groning for a free generall Council, they haue not had onely so much charitie, as to grant vs eyther generall or nationall, to deliuer vs from the error they pretend vs to be in, answering for al (& that to so many princes, who haue iudged it necessary) That these matters are already decided, and ought not any more to come in question. this is euery way a friuolous answere, as wee haue shewed before. But I demaunde, what Parliament is it, yea euen amongst the heathen, so barbarous,

and

and so farre from humanitie, which for the agreeing of two persons onely, woulde refuse to handle againe a processe, whereof there had bene a determinate sentence giuen by the Parliament before? This therfore is in ỹ Romish Cõsistory, where there is manifest doubt of their doctrine, or else foule and shamefull lacke of charitie, and that in such a waighty case, as concerneth the saluation of the more part of Christendome. To be short, we agree and are knitte together in the doctrine of the Bible, with all Christians, but we reiect the pestilent gloses and traditiõs of the Pope: we haue bene willing brotherly to communicate the trueth to our brethren, with the danger of our life, in the middest of their Churches: and contrarywise the Pope, in stead of hearkening vnto vs, fearing to be discouered, hath excommunicated, chased and driuen vs out. It is therfore the Pope and his greasie ones, which haue broken the Communion of the vniuersall Church, & not we, who to keepe vs in, are readie to submitte our selues to al reason, & to abide all dangers.

Altar against altar.

Secõdly, that they alledge altar against altar,

altar, if we shall consider the nature of the Christian Church, it is not much from the purpose. In auncient tyme vnder the law, there was but one Temple, and one altar, without which they were forbidden to sacrifice: whereupon we see yet, that the Jewes which were scattered throughout the world, myght not sacrifice. And therefore those which set vp altars in Dan and Bethel, albeit that they had not sacrificed but to the true God, and according to the sacrifices ordayned in the lawe, yet they were guiltie of death, because they had broken the expresse ordinaunce of God, who woulde haue obedience and not sacrifice: and because that in Jesus Christ to come, figured by one citie of Hierusalem, by one Temple, and by one altar, they ought to withdrawe themselues from the societie of all other people. This is the cause, that we reade not that the Prophetes established any order of the seruice of God in any other place, although that the Temple of Hierusalem were defiled with idolatrie, but rather that they preached openly against those which maynained it, & yet without sacrificing any where else. But by the cõming

Exod. 29.

of

of Jesus Christ, as we haue often sayde, it is altogether otherwyse. For all the woldeis Hierusalem, the temple, and the altar of the Lorde. We pray not any longer towardes the East: but on euery side to which we turne vs, wee turne to God, we looke alwayes to Jesus Christ. When therefore the Apostles preaching Christ, coulde not be receyued into Hierusalem preaching Christ in the temple, they preached him in houses, and when they were yet dryuen away, they shooke of the duste of their feete, in witnesse agaynst them, and went and preached else where. When also they were forewarned by the holie Ghost, of Gods vengeance to come vpon that Citie that had crucified Christ the anoynted, they made no difficultie, sayeth Eusebius, to withdrawe the assemblie, that is to say, the true Jerusalem, and the true children of Abraham from thence, & to gather them together into the little towne of Pella neere Jordan. If therefore the temples of Constantinople are turned into the temples and Churches of Mahomet, Christians may serue God, and sacrifice to him the sacrifices of prayse and thanke-

Eusеb. in histor. Eccles. lib. 3. cap. 5.

Pella a little towne neere Jordan.

giuing

giuing at Pera harde by Constantinople. And if Antichrist bee sette downe in the Church of Rome amiddest his temples, we may serue Christ in the porche, and if we may not preache agaynst him vnder the roofe of the Church, we wyll doe it vnder the roofe of heauen, which is euen aswell the Temple of the Lorde. And this is the cause, why (being forbidden by kings and Princes vpon payne of rebellion to preache in Temples, agaynst the Idolatrie which is there committed, and agayne beyng likewyse expressely commaunded by God to auoyde Idoles, and to publishe the trueth) wee haue gathered the true faithfull thyther, where we myght serue God together, according to his worde, and we haue withdrawen Hierusalem into the towne of Pella, by the example of the Apostles, and according to the libertie which Iesus Christ hath gyuen to the Uniuersall Church. But by separating our selues from Rome, we haue remayned in the heauenly Ierusalem, founded vpon the doctrine of the Apostles, from which it hath separated it selfe, and wee haue not buylt an altar

Pera a little towne ouer against Constantinople, whither the Christians withdrewe thẽselues, when the Turke tooke Constantinople

against

against the altar of the Lorde (for Rome is not the peculiar seate of the Lords altar) but rather an altar of Christ against the altar of Antichrist, a temple of lyuing stones founded vpon the chiefe master stone of the corner, agaynst the temples of idoles, buylded vpon the stone of offence, which is Antichrist. There is therefore a notable difference betweene Hierusalem and Rome: and consequently it is one thing to separat from the faction of Rome, that can hardly deserue the name of a member, and an other, from the Catholique and Uniuersall Church. Hierusalem was the Temple of the Lord, and at this day the whole worlde is his Temple: in comparison of which, Rome is nothing. To Hierusalem was promised the Sonne of God, to Rome the sonne of perdition. And from this peculiar Temple of God, the Apostles withdrewe themselues, for that it refused saluation, yea that they myght not perishe in her destruction, they remoued the Christians into another place. From the cõmunication or fellowshippe therefore of the Church of Rome, which worshippeth and vpholdeth perdition, wee holde our selues bounde to

withdrawe our selues, if we will not draw vpon vs the heauy vēgeance of God, which is prepared for all those that remaine therein. Apoc. 13. 18.

Thirdlye, it is one thing to withdrawe our selues from the papacie, and another thing to goe away from the poore Church that is there holden vnder captiuitie. Euen altogether like, as it is one thing, to flie from a Citie, and another, to flie from the pestilence that is in the Citie. And it is one thing for a man to withdrawe him selfe from the common Wealth, and another, from the power of a tyranne that vsurpeth the common weale. They that flie the pestilence, are ready to come to the Citye againe when the plague is gone, and they that auoide tyrannie, are readye to ioyne them selues againe to the Citizens that were vnder tyrannie, as soone as it shall be banished. Yea which is more, they are in the Citye, and in the Common weale, in heart and spirite, suffering together with their fellowe Burgesses and Citizens, bewayling their bondage, and purchasing their deliuerance, by all the meanes they can deuise, whereas the tyrants that keepe

It is one thing for a man to withdrawe him selfe from the Papacie, & another from the Church.

that Citie, & they ẏ are there, seeme rather to be shut vp frõ all cõmunaltie or fellowship, not onely of the common weale, but also, as Cicero sayeth, from all mankinde, euen as Thrasibulus was, beeing gone aside frõ Philes, during the time that thirtie Tyrantes did teare in pieces the common weale of Athens: And as Camillus at Veies, during the time that the Gaules wasted the citie of Rome: And as Athanasius also, & a fewe of the best sort with him at Rome, during the time that the Arriãs, beeing fauoured of Constantius the Emperor, spoyled and infected his Church of Alexandria. And euẽ so likewise we at this daye, in right are of the poore Church of Fraũce, of Italie, and other places, which Antichrist holdeth by ẏ throte, to cause thẽ to abandon their saluation. And assoone as Antichrist and his mayntainers shal be gone, with al the infection which they haue brought into the church: we shalbe altogether ready to draw neere vnto thẽ, to ioyne with them as nye as euer wee did, and to runne to the Churches with them, & there to reioyce together for their deliuerance. Let ẏ wolfe be gone out of their fold, & behold vs al ready to enter in. In meane time

we

we wil pray vnto god to driue him away, ꝑ it wil please him to deliuer thē from vnder his claw, & will shew thē this mercie, & we wil enforce our selues all ꝑ we can, to deliuer thē. To be short, we are knit wᵗ them in doctrine, if they haue regard to the auncièt doctrine of ꝑ Church of Rome: but we cōdēne ꝑ of the popes, wherewᵗ he oppresseth their consciences. Also we are in true charitiè: for what greater charity cā there be in ꝑ world, thē to rid ꝑ world of such a one? But we renounce ꝑ Tyranne, which strangleth their soules: and seeing that God by his singular grace hath deliuered ours frō him, we proclayme opē warre against him for their sakes, with all our heartes.

Tertul. in lib. de prescrip. contra hęreticos.

These things beeing wel considered, it is very easy for vs to distinguish who are schismatikes, that is to say, the authors of ꝑ separation which was made in our time in ꝑ west churches, either we or our enemies.

The Pope a schismatike euen by the canō lawe.

The canon lawe sayeth, that Schisme must not be considered neither in the nomber nor place, but by the cause, & that he is a schismatike, which is ꝑ cause of schisme, & not he which beginneth ꝑ separation, euen altogether like as he which denyeth the lawe is the cause of processe, and not he

24. q. 1. Non afferamus. & q. 3. & ibi. glossa & doctores.

which first beganne. Now we haue required the pope and his prelates to reforme the Church according to the Scriptures, and to the auncient forme, desiring to remaine united with our brethren: and in steade of agreeing vnto vs, they haue excommunicated vs, without euer hearing vs. The prelates therefore of the Romaine Church are the Schismatikes, and not we who demaunde nothing else but Reformation to make vs at one.

Also the Canon sayeth, that the essentiall and materiall cause of all Schisme is want of charity. Nowe, for our parts we haue offred our liues to death, to recouer our brethren from errour: and contrariwise the prelates of Rome, to drawe vs frō that they say we are, what earnest request soeuer we could make, they would yet neuer graunt vnto vs a free Councill. But when they haue called vs to their assemblies, it was to burne vs, and not to teach vs: and all their Councils were but conspiracies to kill vs, and not consultations to heale vs. And therefore the lacke of charitie is in them, and so consequently the cause of Schisme.

Augustin. aduersus Cresconium Grammat. & Donatist. passim.

Also

Also the Canon lawe teacheth vs, that is to saye, the Pope him selfe: That the Pope, which suffreth a controuersie to waxe olde in the church concerning saluation, he is one that seeketh after deuision & heresie. And that if he be required to helpe it by a generall Councill, and do it not, of Apostolique which he should be, he maketh him selfe an Apostata and Schismatike, That as from such a one, the Cardinalles, Prelates, Prieftes, peoples and prouinces ought to separate them selues, for that, asmuch as lyeth in him, he suffreth the people & children that are borne to growe vnder two heads, & into two churches. That all those that winke in that matter, specially hauing a charge, and a calling to withstand it, they are partakers with his faulte, and are schismatikes as well as hee, notwithstanding all their othes, homages & obligations, which they haue made vnto him. And in deede by the counsell of the diuines of Paris, folowing the foresaid coũsell, king Charles the sixte declared him selfe, his realme & all his subiects to be separated from the cõmunion of pope Iohn the 22. & afterwards by the same counsell

Doctores Bononienses in concil. de schismate Benedict. 13 & Greg. 12. Item apud Theodor. a Nien lib 3 Cusanus de concordia Cathol. libr. 14 cap. 2. 24. q. 1. Non afferamus. & q. 3. inter Schisma. 7. q. 1. Nouatianus cum glossa. & ca. sequen. 24. q. 1 in summa & cap. dicimus in glossa 2. Anno 1407. 15. q. 6. nos sanctorum & can. iuratos iuncta declaration. Innocentii de doctrina veritatis. 19. distinct. Anastasius & cap. nulli 79. dist. cap. si quis pecuniam. 2. q. 7. Sacerdos & ibid. glossa.

Literę Academ. Parisien. apud Theodor. de Nien. tract. 6. cap. 14. 15. & lib. 3. cap. 34. Item in libr. Nemus vnionis cap. 7. Chronica Gaguini in Carolo. 6.

cut of him selfe from the obedience of Benedict the thirtenth, & from Gregory the 12. admonishing and requiring all princes to do the like: For that (saith he in his protestation) they will mainteine diuisions in the Churche by their tretcheries, and vvill not submit themselues to the ordinarie meane of a free councill, and to the determination of the church. Now it was eight score yeeres agoe, that this strife began in the Church, & after threescore yeres or thereabouts, it was spread ouer all Europe. The princes and people called still for a free councill, and alwayes, sometimes by one meane, sometimes by another the Popes went scot free. During all which time they sought all the wayes they could for their liues, ordinary & extraordinary, to make an end of vs. They therefore & their mainteiners (though ỳ saluation of Christendome was not in controuersie, as now it is) are by their own canons foūd schismatikes, & they who haue winked at it, fautors of schisme: & they who haue wdrawē themselues frō their obedience, (admit that their Popes had bene sometime heads of the Church, & no Antichrists) are grounded in

the

the trueth, exempted from all ſuſpicion of ſchiſme, and blameleſſe of all the miſchiefes and diſorders, which through ſchiſme haue ariſen in Chriſtendome. Now cõtrariwiſe, if as we hold the Pope be Antichriſt, & the papall doctrine contrary to ſaluatiõ in Ieſus Chriſt, and al the ſeruice that they do in al the churches ẏ acknowledge him, which they cal ẏ church of Rome, polluted ẅ idolatrie, thẽ there needs no longer diſputatiõ, whether men do well to ſeparate thẽſelues from him, or no: but rather to conclude ful and wholly, That we are traitors to God, who hath created vs: to Chriſt, who hath ſaued & regenerated vs: to the Church, who hath borne vs: to be ſhort, to our brethren & to our ſelues, if we proteſt not againſt his blaſphemies, if we withdraw not our ſelues from his obedience, if we renounce not his cõmunion: to be ſhorte, if we do not our vttermoſt to make him knowẽ to euery one, and to deliuer the world from his tyrannie.

Hereupon thei obiect vnto vs, ẏ Moſes, for the idolatry cõmitted amongſt the people of Iſrael to ẏ golden Calfe, ſeparated not himſelf. I graũt it. But they muſt adde that Moſes chid Aaron, chaſtiſed ẏ people, Exod. 33.

ground the golden calfe into powder, and cast it into the water. There was no cause then that he should flye Idolatrie, because hee coulde driue it out. Nowe wee will not bee more scrupulous then Moyses. Let them suffer vs to beate their Idols to powder, & to cast Idolatrie out of their Church, and we will aske no better, to remaine still with them. They will yet further reproch vs, that Christ haunted the temple notwithstanding the marchandize that was there committed: there is a great difference betweene the marchandize that was there, and the idolatrie that at this day hath place in the Church of Rome. But againe let them suffer vs, as the Iewes did our sauiour Christ, to whippe out the marchants of the whore, that buy and sel mens soules by their simonies, out of the church, and we are all ready to frequent it. To conclude, they cast vs in ỹ teeth, that Ieremie preached in Topheth, where abominable idolatrie was cõmitted: they ought also to adde that which the text saith expresly, that he preached there against idolatrie. Also that Amos the Prophet prophesied in Bethel in Amasias his chappel: they should adde

Ierem. 19.

Amos. 5.

adde thẽ, that this was to signifie vnto him the horrible vengeance that God had prepared to fal vpon his head. Also that the man of God prophecied wel in Bethel, in Jeroboams time: but they should also adde that this was to signifie vnto him, that his Priestes should one day be sacrificed vpon the same altar. But we will yet say more vnto them. Let thẽ but suffer vs to preach in theyr Churches amongst theyr Idols, we wil make them to fal downe at the only worde of God, without euer touching or laying hande vpon them. Let them but suffer vs to place the arke of God, and his holy couenant in the midst of their Temples, and they shall within a short space finde al their Dagons in peeces. We refuse not then to goe to preach there. For this is it, we desire with all our heartes to make the trueth knowen vnto euery one. But we can not come there and holde our peace: for accursed is he, which heareth his God blasphemed, without protesting against it, and seeth his brother decepued, and doeth not direct him. But we, after the example of Jeremie, of Amos, and of the man of God, wil protest before kinges, be-

2.King.13.

1.Sam.5.

fore

foꝛe peoples, yea in ẏ face of al their abomi natiõs, & we haue done it, & haue sealed our pꝛotestatiõs ẅ our own blood. But we wil not sacrifice after their exãple, vpõ ẏ altar ẏ king Achas caused to be made after the pa= terne of ẏ altar of Damascus, although ẏ Uzias ẏ hie pꝛiest wincke at it. Much lesse wil we woꝛship in Dan & Bethel: For they neuer did it: we wil not (I say) cõmunicate in any wise ẅ the sacriledges & impieties bꝛought in by Antichꝛist: foꝛ this were great wickednes to do it, & treason against God to cõceale it, & moꝛe then sensles blocꝛ kishnes to all, not to search it out, & inexcu= sable blindnes, in ẏ light which at this day shineth euerywhere, to communicate with these woꝛkes of darkenesse.

Why we receiue the baptisme of ẏ church of Rome.

Moꝛeouer, they obiect vnto vs: If you hold ẏ pope foꝛ Antich. & our seruice foꝛ ido latry, how thẽ do you receiue our baptism: oꝛ if you holde ẏ foꝛ good, howe is it ẏ you cõmunicate not ẅ our Church: Fiꝛst God hath had such pity of his church, ẏ he hath suffred antichꝛ. to chãge nothing in ẏ bapt. of Chꝛist, in ẏ which is of the substãce ther= of, although he had bewꝛapped it ẅ many superstitiõs, altogether like as he suffered

not

not circũcision, which was ẏ marke of the couenãt, to be quite abolished, neither amõgst ẏ Samaritãs nor in Iuda, whatsoeuer idolatry was there cõmitted. We say then ẏ ẏ church of Rome, through baptism, brought forth childrẽ to god, but ẏ through her idolatries she nourished thẽ vp to ẏ deuil, altogether like as Ezech. saith, ẏ Ieruſalẽ & Samaria engẽdred childrẽ to God, as an adultrous womã doth to her husbãd, vntil she be diuorced, but afterwards she sacrificed thẽ to Moloch, ẏ is, to false gods. Ezech. 16.

Secõdly, we say wt S. Aug. ẏ it is not ẏ heretike ẏ baptizeth, as long as baptisme remaineth soũd, but Christ by ẏ hand of ẏ heretike, wherein we folow ẏ practise of ẏ primitiue church, & ẏ determination of ẏ 1. coũcil of Nice: That they which were baptized by heretikes, renoũcing their heresie, they shall not bee rebaptized, except those ẏ haue bene baptized by ẏ Samosatens, who kept not ẏ essẽtial words of baptisme, whõ (to speak properly) they do not rebaptize, because wout these, they coulde neuer be baptized: but by the grace of God, wee haue bene baptized in ẏ name of God, and not in ẏ name of Antichrist, or of his idols. Augustus passim de baptismate contra Donatistas. Concil. Nicenum.

Thirdly,

Thirdly, baptisme in our infãcie brought vs into ỹ house of God, but it is not enough to be receyued into his familie, if we serue him not according to his commandemẽts. For then we deprive our selues of the benefite receyued by baptisme, the which (as S. Augustine sayeth) is turned into our greater condemnation. This therefore is vnto vs as the law of nature in a common weale, which bindeth vs to the duetie of good citizens: & of simple & plaine enemies that we shoulde be, we become traytors, and parricides, if we serue a Tyrant which hath inuaded it, and if we beare armes against the Lawes thereof. For albeit we be borne vnder tyrannie, yet we are borne for the common weale, and enrouled in the Register of Citizens, & not win the lists of the tyrants slaues, yea euen though the tyrant or his officers keepe ỹ Register. Now to the Citizen, which is borne vnder tyranny, who hath serued a tyrant, & who afterwardes acknowledging his fault, withdraweth himselfe to the defenders of the cõmon libertie, there is no neede of newe letters of his naturall birth, although by his former deedes, he made himselfe vnworthie.

Parricides are they that kill their owne parents and kinsfolks.

So

So likewise we say, that to him which is bound vnder the popedom, who hath maintained Antichrist, and ioyned himselfe to his faction, and to euery other Heritique, which hath fought against Christ, there needeth no second Baptisme, when he returneth to his dutie. For albeit he had renounced Christ, yet Christ hath not renounced the right he hath ouer him, and his Baptisme is so little defaced, that of a simple enemy which he should haue bin wbout Baptisme, he is become a traitor, and guiltie of hie treason against his maiestie. And therefore there needeth nothing but an vtter abolishment of his fault, and not a renuing of his baptisme.

Fourthly. Yea, but there is no baptisme but in the Church, and when you separate your selues frō vs, you then separate your selues frō the church. The answere. There is no Baptisme but in the Church, and we deny not also, that the Church of Rome is a Church. For in that we affirme that Antichrist ruleth there, we consequently hold ẏ it is the Churche, inasmuch as he can not sit any where but in the Church. But it is one thing, to separate our selues from the

Church

Church of Rome defiled by Antichriſt, and another thing to depart from the cõmunion of the vniuerſall church, as we haue already declared. Againe we depart not frõ the tẽple, but from the idolatry cõmitted in the temple, nor from the cõmon weale, but frõ the tyrãny which oppreſſeth the cõmon wealth, nor from the city, but from ẏ peſtilence which infecteth ẏ city, nor frõ the cõmunion & fellowſhip of the people (to whõ we wiſh al happines & ſaluatiõ) but frõ the conſpiracie of Antichriſt & of his maintei-ners: we therefore renounce not their baptiſme, but we ratifie it. By the ſame we are bound to ſerue God, & to renounce the deuil: & following the ſame, we ſeeke to ſerue God according to his word, & renounce all idoles. By theſe letters of natural birth, we are bound to mainteine the lawes of ẏ ancient chriſtian cõmon wealth, which is the church: & folowing thẽ, we ſet vp againe before vs ẏ law of God ẏ only lawgiuer of the church, & would deliuer ẏ church frõ al new impoſitions & burdens, which Antichriſt hath laid vpon their conſciences. By baptiſme we haue made an oth vnto chriſt, & the pope would turne our ſeruice from

Chriſt,

Christ, to his idols & to him selfe: we therfore set Christ against Antichrist, and the church against his cõspiracy. And this is ẏ for which by the grace of God, we haue bin baptized into the Church, how tyrannicall and disordered soeuer it hath bene.

But ẏ ministers therof, whõ youpretẽs to be of Antichr. they haue baptized you. Indeed they haue put water on my head, but Christ hath baptized me. The tyran or his officers, which he hath established after his fashion, haue made me lift vp my hande, & giue him an oth: but they haue made me to make it to ẏ cõmon welth, & not to ẏ tyran, in the name of Christ, & not in the name of Antichrist. The forme of the othe hath remained entire & sound, albeit ẏ estate were chãged. To folow therfore ẏ tenor of mine oth, I will retire my selfe into the army of true citizẽs, & I wil seek out ẏ true church in ẏ place, wherunto it hath wdrawẽ it self, & I will renounce the communion of Antichrist, who vnder colour of mine oth, maketh me to breake mine othe.

To conclude this point. It is sayde vnto vs, Preach the trueth. We haue done it: but they haue excommunicated vs. It is said consequently vnto vs, Flye from idoles

1. Iohn. 5. Apoc. 14.

ſooles, and departe out of Babylon. We haue done it: but yet then, when the obſtinacie of men againſt the trueth, hath compelled vs. Finally, after the example of the Apoſtles, beeing ſhut out of Churches by the magiſtrate, we haue gathered together the faithful into houſes, and haue builded the true Ieruſalem at * Pella. If men marke this deede in it ſelfe, they cannot finde faulte with it: For wee ſtande grounded vpon the expreſſe woorde of GOD. Nowe if anye man further saye, howſoeuer it ought to be done, that yet it belonged not vnto our Miniſters to do it: There is no farther queſtion but of their vocation and calling, which ſhalbe handled in the chapter next following.

* Pella a litle towne by Jorden, wherin the Chriſtians were preſerued whē Ieruſalem was deſtroyed.

That the Miniſters of the reformed churches haue a lawfull calling to reforme the Church.

CHAP XI.

FOrasmuch as our aduerſaries cā neither deny the corruption, which is entred into the Church, nor the tyranny of Antichriſt with other things depending

pendingtherof,from the which we go about by the word of God, to set it free: to the end to hold vs from entring to the grosid of this matter,& from ripping it vp againe, they at lẽgth vse this pretty shift,& aske vs whatcalling our ministers haue to reforme ẏ church, & to preach in it: This is euen ẏ same ẏ Zidkiiah the false prophet saide vnto Micheas, What way went ẏ spirit of ẏ Lord frõ me, to speake to thee: And ẏ Phariſes to Iesus Christ, Thou art a Carpẽters sonne,& who hath sent thee? To whõ we may answere in one word w̃ Iesus Christ, The words which we preach, beare witnes of vs. They likewise cast in our teeth their long succession, That they are ẏ children of Abraham, S. Peters heires &c. To whõ Iesus Christ hath answered for vs, Ye are Abrahãs seede, but the deuil is your father, from whó ye are come, & S. Paul: Brethrẽ, be not deceiued, for Antichrist shall sit & be vvorshipped in the tẽple of God. But forasmuch as hertofore they haue made whole books vpon this point, it is needefull to handle this more largely.

1. King. 22. 24.

Io. 8.

2. Thes. 2.

When fire shall take holde of any Citie or towne, or an enemie shall scale it in the night, if the least Burgesse shall giue an a-

larme, yea admitte it be but a straunger, whiles the watchmen sleepe, no man will demaund by what tytle he did it, and much lesse punish him for it: but rather men wyll runne to the water, and to the walles, they will see where it is, and euery one accepteth him thankfully that warned them. When contrariwyse, we discouer Antichrist sitting in the Church, whō we haue submitted our selues to conuince, before ỹ face of a Councill, and in his owne presence: in steade of hearing vs, of examining our reasons, of going to the holy Scriptures, where he is liuely painted out, they fall to examine vs of our condition, and by what authoritie we aduertise them, yea they put vs to a worse death, then if we had betraied the common wealth. If the gouernours of some places shoulde doe the like, when men giue them aduertisements, what place shoulde not soone fall into the handes of the enemies? And what prince is there that would not hold them for traitors, and iudge that they had conspired with his enemies? There is no question here of our condition & qualities, but of the qualities of Antichrist, & of his doctrine. It standeth with the duetie of those that warne vs,

and

and it concerneth the saluation of all, and of our selues. If the aduertisement and warning be true, it is ỹ saluation of the Church, if it be false, it is ours. The questiõ is then, to examine the circumstaunces of ỹ warning, and not the qualities and condition of those that warne vs. In the conspiracie of Catiline, the Senate lent theyr eare to a base woman, agaynst the greatest. And when the Gaules would by night haue inuaded ỹ Capitole of Rome, the watchmen spake not a worde, and the dogges were dumbe: there was nothing but the Geese that cryed, and yet euery man ranne thither, and made accompt therof: and had not this gagling bin, this notable Citie, which afterwardes conquered the whole world, had byn lost. When therefore we shal be ỹ most vile & contemptible of ỹ Church, we deserue to be heard, yea seeing we desire not to speake in ỹ eare, as slaunderers, but in the face of ỹ Church, yea in the eare of himself ỹ hath accused vs, not frõ our selues, but frõ God. Cõcerning ỹ reformatiõ of the Church, after the scattering which the Pope & his haue made in it, we knowe ỹ there must be a lawful callyng, but we maintayne our selues to be therein

better warranted and grounded then they, who haue nothyng but theyr boasting and vaunting, although they haue ỹ greatest titles & honors in ỹ world to be on theyr side.

The calling of the first reformers of the Church in our time.

If therefore our aduersaries aske vs, what was the calling of our first Ministers, which refourmed the Church in these last times, we answere that it was the same vocation and succession, whereof they themselues doe bragge: but the same vocation which they abused, our men haue endeuoured to vse well, and to that vaine succession wherewith they decked themselues, they haue added the succession of true doctrine, which they had corrupted: without which all succession is nothing els, but a continuing of abuse and error. Wickleife, John Hus, Luther, Zwinglius, Decolompadius, Bucer, and others of that schoole (from whence the Ministers which haue gathered Churches from vnder Antichrist, are descended) were Priests (as they cal them) and doctors in diuinitie. As Priests & Pastors, they had charge to preach ỹ trueth vnto the people, & to minister the Sacraments vnto them, according to ỹ institutiõ of our Lord. As doctors, they were called to expound di-

uinitie

uinitie in their readings, & in theyr bookes, and they were bounde by ỹ ordinary othe of al vniuerſities, to declare ỹ trueth vnto the Church, to confute al doctrines repugnant againſt ỹ word of God, and w̃ al their might to expell it. Now in their time, they found ỹ ỹ word of God was hid vnto ỹ people: that the honor which was due to God alone, was turned to men, & to Images: that the blood of Chriſt was troden vnder foote: that the ſacrament of the ſupper was partly turned into Idolatry, & partly denyed to the poore people. To be ſhort, ỹ all the holy ſcripture was prophaned & poyſoned with the Popes gloſes, & popiſh interpretations. And when they ſhewed theſe thinges to ỹ Biſhops and Metropolitans, according to the order of their Church, they made no rekoning of thẽ, they were the firſt ỹ perſecuted thẽ, becauſe they themſelues were the infected parte of the Church. I aſke therefore, if theyr vocation commaunded them not to goe farther, to witte, to preach the trueth vnto the people, and purely to adminiſter the holy Sacraments: And if they had done otherwyſe, whether they had not bin forſakers of theyr calling, contemners of theyr othe

made vnto God, and abulers of the people? Both two therefore, (say I) both our aduersaries, and our first ministers had one and the same ordinarie & outward calling. But herein is the difference, that that which ours haue followed, the other haue forsaken: that which ours haue done of duetie by reason of their charge, the other haue cõcealed. Ours haue ledde their sheepe vpon ỹ mountaines of Israel into good pastures: the others haue deuoured them, or els left them for a pray to the beastes of the field, or els driuen them to the fennes and marishes where they haue starued. A magistrate shall be called to the gouernment of a common wealth, where he shall finde the good lawes corrupted by the negligence or malice of those that went before, his Courts full of iniustice, the offices subiect to factions, briberies and corruptions: and he would reforme all this, and bring it to the censure of the lawes. He that will further nowe aske him, by what right he doth this, should he not make himself a laughing stocke, because he followeth steppe by steppe his calling? He hath not sworne to mainteyne abuses, but rather to mainteyne the lawes, and to prouide euery

Ezech. 34.

way

way that he can, for the good and preseruation of the Common wealth. Nowe contrarywise, if he wincke at that which is euil, he should doe directly contrary to his calling. Euen so likewise haue our first Ministers done, first requiring reformation, and afterwards putting to their handes according to their duetie. And if we could aske of ỳ Apostles, who are their true successors: they would not tel vs, Such as haue a triple crowne, or such a cope, or such a miter, but those that preach the word of God after our example. For so had they learned of the true master, That he which doth the wil of God his father, is his mother, his sister and his brother. At the preaching of these first men, the pastors of the Churches were awakened in England, in Bohemia, in Germanie, in Scotland, in Denmarke, in Swedenland, and afterwardes many in Fraunce, in Spaine, and in Italie it selfe, and these were sent to bethinke them of their duetie. Consequently some whole Realmes were reformed: the bishops themselues, that there had preached lyes, preached the trueth in the selfe same Church & pulpit. Of these for the most part, if our aduersaries will demaund Matth. 12.

succession, it is on their side, for they haue succeeded from bishop to bishop, frō the first which preached there the Gospell. If they aske a vocation, why, it is euen their owne: for they were called to be bishopps and pastors, and they haue performed the office, which they had forsaken. The difference therefore, as we haue said, is in this onely point, that they feede the people with pescod shales, and the others in the pasture of life: they defile their flockes with the filthinesses of Antichrist, and these wash them in the blood of Iesus Christ. Beholde then, concerning the calling of our first Ministers, which hath whatsoeuer may be good, in the pretended calling of our aduersaries: and this point further: That our men lawfully exercise it, and the other do but withhold it in vnrighteousnesse. And although some of our men, as in so corrupt a state of the Church (as we haue seene it in our time) without wayting for their calling, or allowance of them that vnder the title of pastors, oppressed the Lords flocke, were called by those Churches, to which they vowed their ministery: yet this ought no more to be thought straunge, then in a free common

wealth,

wealth, where the people without wayting either for ỹ consent or voyces of those that playe ỹ tyrants, shal haue chosen according to the lawes, good and lawful magistrates.

Concerning the vocation of Ministers which were sent by the former, and since by vs, we haue herein obserued the example of the Apostles, and the canons of the primitiue Church. If the question be of their persons, we haue lawfully examined both their doctrine and maners. And this is the rule of Saint Paul, That a bishop must be apt to teach, and blameleſſe: If of the persons which make this examination, why, it was not one man alone, but many ministers, bishops and elders duely called before to this Church, that is to say, the Presbyterie or eldership, as Saint Paul calleth it, or as Saint Cyprian calleth it, the ecclesiasticall Senate. During this examination, whereupon dependeth the election, the Church continueth in prayer and fasting, as we reade in the ordeining of elders in the Acts. Being found meet, they are published to the people, to the end that if any man hath ought to say against their election, he might repaire before ỹ assemblie, as we reade was practised

The calling of those which came afterwards.

1. Tim 3. 2.

Titus. 1. 9.

1 Tim. 5. & Tit. 1.

Acts. 14. 23.

Lampridius in Alexãdro. practised in the olde Church, euen by ỹ testimony of Paynims. Finally by the cõsent of al the people, they lay their hands vpon thẽ, they giue thẽ aucthoritie to preach, which is the only ceremonie that ỹ Apostles vsed, by imitation of the Church of the Iewes, after which they began to administer the word & sacraments in the Church. This is that the auncient Canons saye, That the minister of the Church must be ordeined by the election of the Clergie, & by the consent of the people: That a Bishop should not be chosen vvithout a nomber of bishops, &c. At the request of the Clergie, that is to say, of the elders, & vvith the consent of the people. Againe, that they which are come to a bishopricke by mony or fauour, they should not be holden for Bishops, neyther haue any right to ordeyne others. Nowe wee report our selues to the church of Rome it selfe, who are more canonically elected, they or we, & whether these canons haue not bene altogether contemned amongst them, for the space of more then these 800. yeres. If the questiõ be of bishops, either ordeyning or ordeyned, they come to their Byshoprickes eyther through fauor of the princes court, or else by the

Acts. 19.6.

In Concil. Laodic. cap. 12.

In Concil. Parisi. cap. 8.

Rabanus in gloss. sexto cap. Actuum Can. Nullus. cap. in ordin. distinct. 61. cap. Sacror. distinct. 63. Leo Papa epist. 87. & 90.

the ſubtilties of ỹ court of Rome, or by paying of mony. And there be, who are made biſhops for ỹ ſeruice of theyr predeceſſors, before they were borne, at ỹ time when it was doubtful, whether they ſhould be male or female, man or womã. The thing it ſelf ſpeaketh, & euery man ſeeth it, & knoweth it, before I can ſpeake of it. If of ỹ examination which is made, by this a mã may iudge what it is like to be, whẽ he ſeeth a great part of ỹ biſhops of ỹ church of Rome, that know not whether their Maſſe be in Greke or Latine: & their liues are ſo knowẽ (I touch not thoſe few that behaue thẽſelues better) that theyr Cardinals, choſen in the time of Pope Paul the thyrd for a reformation, confeſſe in theyr articles, that for theyr wicked liues and horrible outrages, the name of God was blaſphemed throughout all nations. If of ỹ conſent of ỹ people, which S. Cyprian ſo much requireth, & which we ſee ſo wel put in practiſe in ỹ perſon of Eradius ỹ was S. Auguſtines ſucceſſor, they preſent their biſhops to the people, not to haue their conſent to approue thẽ, but to cauſe thẽ to worſhip them, for faſhion ſake only, and not altogether in good earneſt. Now if we come to the ſimple

In the articles that were preſented by the Cardinals the reformers of Pope Paul. 3. Cypriã. lib. 1 Epiſt. 3. Auguſt. Epiſt. 110.

priests,

Euseb. lib. 6. cap. 29. de elect. Fabri. Theodoret. lib 1. cap. 9.

priestes, the ignorant bishops do yet make them of the most ignorant, and of the most vitious, worse then themselues, so that the time whereof ẏ Prophet complayneth, hath endured a long time in ẏ Church, that whosoeuer would, might consecrate his hand. We ministers therefore at this day, haue the same succession that their bishops had. For from the first that reformed the Churches, no man could take it away, & vnto this they haue further added ẏ continuall succession of the true doctrine. But their vocation is farre better, and more canonical: for besides that they were ordeined, by those that the church of Rome had ordeined, they are ordeined according to the example of the Apostles, and auncient canons, which Antichrist and his mainteyners haue vtterly disanulled, whereas examining the election of the Romish bishops, you shal haue much a do to find one, that may rightly be called a bishop.

Against this which hath bene said, nothing can be alledged, vnlesse it be, that these first reformers of ẏ Church, John Hus, Luther, Zwinglius, Decolompadius & others, from whom ours are descẽded, they were not bishops, but onely priestes & doctors. To this

we

we anſwere, That a Miniſter & a Biſhop in the primitiue Church were al one, and that if there be any difference at this day in their titles and myters, yet that in their eſſentiall dignitie, they differ not a whitte. S. Paule ſayeth to Titus, I left thee in Candie, to the end thou ſhouldeſt ordeyne elders in euery citie. And afterwards, willing to ſhew him howe he ſhoulde gouerne there, he addeth: For it behoueth that a Biſhop be faultleſſe, &c. Alſo it is ſayd in the Actes, That he ſent to ſeeke the Elders or Seniors of Epheſus. But marke the waighty exhortation he maketh to them, Take heede, ſayth he, to your ſelues, & to the vvhole flock, ouer vvhich the holy Ghoſt hath made you Biſhoppes or ouerſeers. In the Epiſtle to the Philippians he ſaluteth the Deacons and Biſhoppes of that citie, that is to ſaye, the auncients. S. Peter alſo exhorting the Biſhops or elders, Feede (ſaith he) the flock vvhich is committed vnto you, hauing an eye ouer them as Biſhoppes or ouerſeers, &c. And in deede where Saint Paul rekoneth vp the names of all the degrees in the Church, he maketh no mention of biſhops, but onely of paſtors and doctors, & to the elders it is ſaid, Feede, teach,

A biſhop and an elder are all one.

Titus. 1.

Acts. 20. 17. & 28.

To the Philippians.

1. Pet. 5. Græcè, ἐπισκοπῦντες, as beeing biſhops.

Epheſ. 4.

teach, & doe the duetie of Bishops. It is then most apparent, that elders (whome you call priests) & Bishops were all one. And Ireneus also calleth Anicetus, Pius, & Hyginus Bishops of Rome, no otherwise then by the name elders. This is that S. Hierom saith in a certayne Epistle, handling this matter: Among our ancients, Bishop & elder vvere both one, but the one is the name of age, the other of office or dignitie, as the Apostle hath plainly shevved vs. And in another place: Before one sayd, I hold of Cephas, & I of Apollo, &c. all things vvere gouerned in the Church by the cõmon aduise of the Seniors or elders. Aftervvardes to auoyde Schismes, aduise vvas giuen, that one should be chosen aboue others. But as on the one side the elders are subiect vnto him, so on the other side they must knovv, in that that he is aboue the elders, it is by custome, and not by the Lords ordinãce. S. Ambrose expoũding the 4. of the Ephe. where ỹ degrees of the Church are largely handled: The Bishops (sayeth he) vvere called at the first, Elders, vvherupon one succeeded another, &c. And vpon Timoth. A Bishop is none other but a chief elder. S. Gregory in his epistles calleth

Irenęus ex Euseb. lib. 5. cap. 26. & epist. 24.

Hieronym. in epist. ad Euandrum.

In 1. cap. ad Titũ fusissime.

Ambro. in 4. ad Ephesios.

Idem in 1. ad Timoth.

calleth the Bishops, Elders & Cardinalles, that is to saye, the chiefe: and Iustinian the Emperour, in his Deconomical lawes, calleth them Reuerende, because they differ nothing from Elders in their essential dignitie, but only in this, that they kept the first place in the administratiō of Gods seruice, that is to saye, in order and Ceremonie. Gratian in his decretals saith plainly, That the superioritie of the Bishop, and the distribution of his dioces is from mans lawe, & not from the institution of the Apostles. Peter Lombarde repeateth it in the same wordes. And M. Iohn of Paris, a doctor of the Sorbonists, of the order of Iacobins, in his booke of ỹ kingly & papal power, which the whole facultie of diuinitie approued at ỹ time, goeth further: For concerning the essentiall dignitie of the ministerie, which he calleth ỹ power of the ecclesiastical gouernmēt ouer ỹ people, he maintayneth that the priests are equal to ỹ Popes thēselues, & he proueth it, because in their orders they vse ỹ same words ỹ they vse in ỹ orders of bishops & Apostles: Receiue the holy Ghost, whatsoeuer ye bind on earth, shalbe boūd in heauen, &c. To be short, Cardinall Cusan himselfe

Greg. lib. 1. epist. 15. & 79. Et lib. 2. epist. 6. 25. &c.

Distinct. 93. & 95. olim.

Pet. Lomb. lib. 4 senten. distinct. 24.

Magist. Ioh. Parisi. cap. 3. lib. de potestate regia & Papali.

Cardinal. Cusan. lib. 2. cap. 13 de concord. Catholic. Ostiensis in summa de maioritate & obedient. & glossa. in cap. 9 & 2. q. 7. puto.

selfe maintaineth, that ỳ popedome, the state of Bishoprycks, & all other maioryties & minoryties of ỳ Church, ỳ is to say, al their degrees both great & smal, they are not ordeyned of God, but of men. That all Priestes according to the ordinance of our Lord are equal: & that they were likewise ordeined of men for ỳ better, to wit, to auoyde diuision. But whẽ this better was turned into woryse, & this which men had ordeyned to bring mẽ to God, serued to turne thẽ away frõ God, then, the cause ceasing, these positiue lawes should also cease, & mẽ should be brought to ỳ first institution. And therfore marke (saith he) ỳ in time of necessitie, whẽ the Pope hath excõmunicated w̃ an euill purpose, the least priest may absolue him, whosoeuer he be, frõ his excõmunication. Behold therefore, that in that the B. is aboue an elder, it is but frõ mans lawe, & for order, which is no longer order, when it is the cause of disorder.

That ministers & elders haue power to lay on their handes. 1. Tim. 4.

Consequently we saye, that those elders haue power to laye on their handes, and to ordayne pastors. That they had so in the Apostles tyme, it is most cleare. Neglect not (sayth Saint Paul) the gift that is in thee, which is giuen to prophecie with the impo-

sition

sition of the handes of the Eldership, that is to say, of the assemblie of Seniors or elders. And againe, Timothie ordeined him selfe. & forasmuch as a Bishop & elder were al one, if by the scripture the Byshops take this power to themselues, aswel might the Ministers & Elders: & if they deny it to the ministers & elders, they deny it to themselues. In deede in ỳ olde time this argument was cõmon in the Church: he might baptize, he might minister the Lordes body, ergo he might lay on his hands. Also, when they ordeined an elder, ỳ B. holding his hand ouer his head, al ỳ other elders drew neere & layd on their hands together, & held them vpõ ỳ head of him whõ they so ordeyned, as it appeareth in many places of Gratians decretals, which was to keepe their right in giuing of orders, & to shew that although the Bishop had the charge of this action, that notwithstanding it was equall amõgst thẽ, & that he could not do it of himselfe alone. And certaine of their owne haue disputed this same question 300. yeres since. And if the ambition of Bishops, & the negligence of the Ministers & Elders haue confounded all thinges, & abolished ỳ order of ỳ church,

Magister setent. lib. 4. distinct. 25.

Can. presbyter. distinct. 23. apud Gratianũ.

Marsil. Pata. li. 2. ca. 17.

we must labour as much as wee can, to bring it in againe. And if the Bishoppe, of a companion, which he ought to be, is become a tyrant ouer the ministers & elders, why, it belongeth to those that are true ministers and elders, to exercise the duetie which is left vnto them. And if the primacie of the Bishop, brought in by men, haue led men to perdition, (which order we do not altogether disalowe, if it be rightly obserued) why then, by the equalitie of ministers and Elders instituted of God, they must bee brought againe to saluation. To be short, the first Bishops of the Christian Church were but elders: and our first ministers were elders: & the elders by the institutiõ of the Apostles, had authoritie to lay on their hãdes, according to which also ours were ordeined: ministers therefore ordeined by them are well ordained, and their vocation can not in any wise be cauilled at, or slaundered. Nowe if any thinke them contemptible in comparison of the great prelates of the Church of Rome: Caiphas in deede was reuerenced of the worlde, whereas Cephas had neither golde nor siluer. Paul being a persecuter, was in great credit, and Paul

being an Apostle, gotte his liuing with his owne hands. Also, God is wont to confoũd the great and mightie things of the world, through thinges which seeme small. And many of ours followe ỹ pouertie of Christ, which might be honoured, yea and were so sometimes, amõgst the chiefe vpholders of Antichrist. It is not therfore to the purpose, to aske miracles of vs for the approuing of our calling: For if we must shew some, then must they also, for that is ordinarie. But if by vertue of their calling, they haue taken vpon them to preache newe doctrine, why then, let them suffer vs by vertue of the same, to restore the auncient. And if they say it is ours that is newe, and not theirs, why then, there is no more question of our calling, but of our doctrine, and therefore we must passe through all these suburbes, and come directlye to the conference of these two.

In meane time, these were the goodlye fetches, that hyndered the fruite of the conference at Poissy, from whence all Fraunce wayted for some singular good thing, & yet this is that, vpon which at this day the Iesuites do ground their principall

we must labour as much as wee can, to bring it in againe. And if the Bishoppe, of a companion, which he ought to be, is become a tyrant ouer the ministers & elders, why, it belongeth to those that are true ministers and elders, to exercise the duetie which is left vnto them. And if the primacie of the Bishop, brought in by men, haue led men to perdition, (which order we do not altogether disalowe, if it be rightly obserued) why then, by the equalitie of ministers and Elders instituted of God, they must bee brought againe to saluation. To be short, the first Bishops of the Christian Church were but elders: and our first ministers were elders: & the elders by the institutiõ of the Apostles, had authoritie to lay on their hãdes, according to which also ours were ordeined: ministers therefore ordeined by them are well ordained, and their vocation can not in any wise be cauilled at, or slaundered. Nowe if any thinke them contemptible in comparison of the great prelates of the Church of Rome: Caiphas in deede was reuerenced of the worlde, whereas Cephas had neither golde nor siluer. Paul being a persecuter, was in great credit, and Paul

being

being an Apostle, gotte his liuing with his owne hands. Also, God is wont to confoũd the great and mightie things of the world, through thinges which seeme small. And many of ours followe ẏ pouertie of Christ, which might be honoured, yea and were so sometimes, amõgst the chiefe vpholders of Antichrist. It is not therfore to the purpose, to aske miracles of vs for the approuing of our calling: For if we must shew some, then must they also, for that is ordinarie. But if by vertue of their calling, they haue taken vpon them to preache newe doctrine, why then, let them suffer vs by vertue of the same, to restore the auncient. And if they say it is ours that is newe, and not theirs, why then, there is no more question of our calling, but of our doctrine, and therefore we must passe through all these suburbes, and come directlye to the conference of these two.

In meane time, these were the goodlye fetches, that hyndered the fruite of the conference at Poissy, from whence all Fraunce wayted for some singular good thing, & yet this is that, vpon which at this day the Iesuites do ground their principall

defence. When any say vnto them, Shew me purgatorie, and transubstantiation, and the inuocation of Sayntes, or any thing which draweth neere to the Scriptures, they saye vnto vs, Worke miracles. Euen so likewise Satan said vnto Jesus Christ: If thou be the sonne of God, cast thy selfe downe from the toppe of the pinacle &c. being as ready to haue turned vnto him, if he had done it, as if he had done nothing. But our Sauiour, who could haue done greater things, confuted him onely by the scriptures. So likewise the Pharises aske him for signes, albeit he wrought inow, & those wonderful. But if he cast out deuils, this was (say they) by the power of ỹ deuil. If he did thē in earth, they aske thē frō heauen: & if ỹ heauen it selfe should speake, to giue authoritie to his vocatiō, thē they said, What thinder is this: Likewise they say vnto him vpon the Crosse, If thou be ỹ sonne of God, helpe thy selfe &c. and when he stept out of ỹ Sepulchre, ouerthwart those grosse headed watchmen, they said ỹ he was stolne away. To be short, euen so in asking miracles of vs nowe, they are wholy bent to say, if we should do them, ỹ we were the Antichrists,

Miracles.

Iohn. 12.

christs, which should deceyue the worlde by signes & miracles, & that therfore we ought not to be beleeued. But as ỳ Pharises, whē Christ suffered vpon the Crosse, in steade of asking him miracles, had done a great deale better, to meditate vpon this place of Isaie, He was wounded for our transgressions, he was smitten for our iniquities, and with his stripes were we healed: So should it be much better for our masters, to searche out of the holy scriptures, the true markes of Antichrist, and deepely to thinke vpon this great miracle, which God hath wrought in our time without miracles, abolishing by ỹ onely breath of his mouth, and by the offscouring of the world, that horrible mōster, who so lōg time hath caused himselfe to be worshipped in the worlde. Isai.53.

When the Lawe was published by Moses, we reade that then he wrought miracles. When there was a matter of iudgement also betwixt God and Baal, God wrought miracles by Elias. But when Iosias the king, & Helkias the Priest brought foorth the booke of the Lawe, which had bene buried eyther by the negligence or malice of the teachers, and that they threw

out the idoles which men had brought into the Temple of God: when Esdras the Scribe and Priest restored the seruice of God, after the captiuitie of Babylon, we reade not that they wrought any miracles: the reason thereof is very cleare. Moses had published a newe Lawe to the people. And Elias had to do with a people, that openly had renounced the lawe. Contrarywise Josias, Helkias, & Esdras onely kept the lawe, and accoyding to that reformed the Church, and had to do with a people that beleeued, and would yeeld vnto it: yea, with a people who were taught by the lawe, to beleeue the lawe against all miracles. In like maner when Christ brought the Gospell, he wrought miracles: but we finde not when any pastor of the Church hath required the reformation of some abuses of the Councilles which entred thereinto, that hee was requested to worke miracles. Of Saynt Bernarde, who cryed so lowde agaynst the corruption of his time, and who sighed so sore after the reformation of the Churche, they asked none. Nowe the reformation we aske, is of many things, accoyding to ỳ corruption which

Deut. 13.

so long

so long agoe is entred into al things. To be short, this should be a great miracle vnto vs, that an Angel should bring vs from heauen a newe Gospell: and yet notwithstanding, the Gospel forbiddeth vs vpon paine of damnation to beleeue it: we are not those then that must worke miracles. For we preache nothing but saluation in one onely Iesus Christ, confirmed by the miracles of Christe, and of his Apostles. But it belongeth to Antichrist to do them, who preacheth saluation by mans works, by monkes merites, and by his owne indulgences and pardons, who hath brought vs in a newe Christ, and a newe Gospel, which the deuil hath confirmed and sealed to the worlde, by straunge signes & wonders, & lying miracles, whereof all oratories & Chappels not long sithens boasted & vaunted: which when Christe was borne, vanished altogether to nothing, as he made the oracles of the deuil to do when he was borne into the world. And I aske thē nowe of their conscience, if we came w̄ miracles, whether our aduersaries would beleeue our Doctrine, which nowe so boldely they condemne to the fyre? If they saye, No: why then, they abuse the Galat. 1.

people, when they aske vs for them, as though without miracles our Doctrine ought not to be receyued, and as though they were by and by ready, if we had these, quietly to allowe it. If they saye they would, we ought not then to marueil, if agaynst Christe, they haue receyued Antichrist, seeing the deuil hath authorized him by his miracles, forasmuch as all Chri-
2.Thess.2. stians were forewarned by the spirite of God, that he should worke strange and monstruous thinges, wherewpon notwithstanding they ought not to staye: and contrarywise, that Christ must destroye him by the spirite of his mouth, that is to saye, by ỹ onely preaching of his worde, to which his spirite giueth effect and power.

Nowe if they wil yet stiffely holde an opinion of miracles, one poore Fryer, with the onely sounde of the worde of God, hath in one moment shaken al the foundations of this Babylonical Empire, which seemed to be so well fensed against all the iniuries of the time. And in what time? euen thẽ when ỹ Pope, as a god, had alỹ earth at his cõmaũdemẽt, at ỹ time when he was adored & worshipped of kings, & serued of Emperours,

rours, when he tooke away & gaue Empires at his pleaſure, when to inquire of his doings, was (as they ſay) to touch the holy mountaine, & to open mouth againſt heauē. Euen hee (at whoſe voyce otherwiſe our moſt mightieſt Kings haue trēbled in their thrones) at the voyce of a man, in reſpect of men, contemptible, hath trembled in his throne, and can not vntill this daye be quieted. With the ayde of a fewe of his companions, and of the ſame eſtate, he hath withdrawen the greateſt parte of Chriſtendome from vnder his power: he hath deliuered frō this deuill that poſſeſſed them, not only mē, or cities, but euen whole kingdomes: he hath by the woꝛd of God opened the eyes of a thouſand millions of perſons, that were blinde, euen from their birth. And although the only woꝛd of God pꝛeached by his ſeruaunts, hath done theſe great marueiles, you yet denie that God woꝛketh miracles. Yea rather this is the miracle of miracles, that this great miracle is wꝛought without miracles. We haue ſeene in our time many Bethulias, many Senacheribs, many Herodes, and many Dioclesians. We haue ſeene Gyants daſhed againſt the

ſtones:

stones: we make no reconing of these thyngs, because we haue seene thē, but those that come after vs shal wonder at them. And who would haue said, I pray you, that after the 24. day of August in the yere 1572. that euer there shoulde againe any mention be made of vs in Fraunce? We were as dead & buried, they had rolled such a great stone vpon vs, to keepe vs downe: on euery side they were in armes about our graues. God contrariwise from all these same lets, restored vs life to praise him: and to make all the earth ashamed in their slie purposes, he woulde that euen the aduersaries of our religion them selues should remoue ỹ stone, and reaching out their hands vnto vs, should drawe vs out of the graue againe. Nowe, if as the Pharises, they will yet aske vs for a signe from heauen, then during the time that these horrible murthers continued thorowe out Fraunce, there began to appeare in the firmament this newe starre, whereof sithens the creation of ỹ world the like hath not bene seene, but at the birth of our Lorde Iesus Christ. All the worlde sawe it three yeres together. Al Astrologers wondred at it, and are yet amazed to thinke of it. The

wise

wise mẽ of ẏ́ world, which beleeue al things to be eternall, beganne from thencefoꝛth to woꝛshippe one Creatoꝛ. And what shall we thinke that it signifieth vnto vs, but that seconde birth of Iesus Chꝛist in the earth, by the pꝛeaching of his woꝛd? But you wil say, We haue seene yet nothing. And contrariwise, yoꝛ affayꝛes in stead to be aduaunced, go backward. Ans. The starre which was followed of the wise men, was thirtie yeeres befoꝛe it shewed his effect: and when that effect was accomplished, it was by the flesh of one man, of whom mẽ made no accompt, and by the shame of a crosse, that seemed to haue enclosed the whole Diuinitie in one Tombe. Notwithstanding, after that the diuel had cast out his fire against the Apostles and disciples of Chꝛist, & that he had raysed against them infinite persecutions, it must needes be in the end that he yelde himselfe, & that alẏ́ earth acknowledge their Loꝛd, Let the earth therefoꝛe do what it will, the woꝛd of God endureth foꝛ euer. And it must be that Antichꝛist perish, & be discomfited by ẏ́ bꝛeath of the mouth of Chꝛist, & that he be abolished by the bꝛightnesse of his comming. All kings, and al the earth can do nothing a-

gainst

gainst this determination. But I beseech the Almightie, that it will please him to inspire into the heartes of all Kings and peoples, a true desire of knowing the trueth, & to search for their saluation: a true zeale to bring Christendome againe to true vnitie vnder the obedience of Christ: a true affection to reigne and to liue in him, as they raigne and liue by him: to the ende that Kings being well obeyed of their people, and the people well commaunded of their Kinges, we may see in our dayes one onelye Iesus Christ, acknowledged of all peoples & Kinges, to be ỹ King of Kinges, and Lord of Lordes and in his Church the onely mediatour, sauiour, and Lawegiuer.

Amen.

CON-

Concluſions.

THe Church is conſidered, as it is to be ſeene, or not to be ſeene.

The Church not to be ſeene, is the companie of thoſe whom God hath choſen to euerlaſting life, in all times and places.

The Church that is to be ſeene, is the company of thoſe, who are called thereinto, and is conſidered according to certaine times and places.

There is notwithſtanding but one Church, but conſidered diuerſely: In that which is to be ſeene, as the corne with the chaffe: in that which is not to be ſeene, as the corne thraſhed and fanned.

This viſible Church was firſt without the law, afterwards vnder the law, tyed to one certain place & familie. Now through grace it is ſpred throughout the world, one place hauing no more priuiledge then an other, whereof it is called Catholike, that is to ſay, vniuerſall.

The Catholike Church comprehendeth vnder it all aſſemblies of Chriſtians, in al regions, whō we call Churches, as we call partes of the ſea, the ſea: diſtinguiſhing thē notwithſtanding by their names, as the Church of Greece, of Affrike &c.

Of the parts of the Church, as the members of the ſame body, yea though it be vniuerſall, ſome are pure and ſome impure, and of thoſe that are impure, ſome are more and ſome leſſe impure.

The pure Churches are thoſe, in which the word of God is purely preached, and the ſacraments duly adminiſtred, albeit that in reſpect of God there is nothing pure. The one they call the ſound and true Churches, the other (but vnproperly) Catholike Churches.

The impure are thoſe, in which the word of God, and his ſacraments are ill adminiſtred, whatſoeuer

other

other outward marckes they can pretende.

And because that al the doctrine of Christ is faith and charitie, we cal those that are impure in the doctrine of faith, heretical Churches, and those that haue separated themselues from the vnitie, which they do through lacke of charitie, Schismatical.

And some there are, that are both heretical and Schismatical, as the Churche of Rome, and they that at this day cleaue vnto it: for they maintaine many damnable heresies, and persecute and excommunicate those that desire reformation. Notwithstanding forasmuch as the profession of Christ remayneth there in some sorte, we denie them not the name of a Church, as we call a man, a man, howe sicke or braineleſſe soeuer he be.

To discerne the pure churches frō the impure, God hath deliuered vs his worde contained in the scriptures, the which is perfect & cleere to saluation: for it hath for his author, the most perfect father of light.

This is that therfore, by which men ought to determine the cōtrouersies of this time, & to reforme ỹ Church, as the cōmō welth according to the lawes, abolishing that, which God hath there forbidden vs, holding that for forbidden in his seruice, which hee hath not ordeined, looking to ỹ which he hath commaunded, and interpreting his wil by it selfe concerning those thinges that are in controuersie.

The Churches which follow that wil, cānot erre, for that is the way of saluation, and following that, God guideth them also by his spirit which enlightneth them, and is inseparably ioyned thereto.

Contrariwise, the Churches which departe from it, may, and doe erre, yea and that in the matter of saluation, for that they goe out of the way of saluation. Neither can they boast of the spirite: for God bestoweth it not but vpon his sheepe, neither

doth

doth he hold any for his sheepe, but those that heare his voyce.

Therfore the Church following mans fantasie, & not the lawe of God, hath greatly erred in all her particular states & times, euen vntil the crucifying of the sonne of God, that is to say, her owne saluation: As in our time we say that the Church of Rome doth adore and worship the sonne of perdition, that is to say, Antichrist.

The Church is a body, & Christ the sonne of God is the head thereof, giuing efficacie to the Ministerie of his Gospell, through his spirit, & by the selfe same assisting all those that truely call vpon him. And this is that wherein consisteth the administration or gouernement of the head of the Church.

And as touching ỳ ministerial head, no man may be it. For the Church, by the comming of Christ, is spread throughout the whole world, & none can exercise that ministerie throughout the world: but rather euery pastor representeth Christ in his charge.

And in deede our sauiour Christ before he ascended into heauen ordeyned none such, neither did any of the Apostles exercise any such office, & the whole primitiue Church neuer knewe of it.

Wherefore, following the worde of God and the opinion of the same church, we hold that the Papal See, which vnder this false title exerciseth tyranny ouer all the world, is Antichrist, the which without other proofes and circumstances, may be verified by his doctrine alone.

Notwithstanding that this Papal See, placed in one part of the Church, is not the Church, neither a part of the Church, but as a pestilence to the body of the Church, which hath corrupted and infected all almuch as it coulde, and had vtterly choked it, without the special mercie of God.

We

We doe therefore depart from the papacie, and not from the Church, from Idoles, and not from the temple, from tyrannie, and not from the common wealth, from the plague, and not from the Citie, being ready, entirely to knit and ioyne our selues againe, when Antichrist, & the euil which he hath brought in, shalbe taken away.

And in waiting for this we reforme the Ministerie of the worde of God, and as nye as we can, his seruice, according to his institution, by the example of the Apostles excommunicated out of Hierusalem, which yet notwithstanding is not to build altar against altar, for by Christ his comming all the earth is made the Lordes altar.

Our ministers, who haue begonne this woorke, haue the same calling that our aduersaries pretend: for they were elders and doctors ordeined as they were, and by them, and they haue done nothing, but followed their calling, whereas the others had vtterly abandoned it.

And they which followed thē afterwards, had a much better calling then our aduersaries: for besides that they were ordeyned by those first, who had authoritie to do it, they were ordeined according to the practise of the Apostles and auncient Canons, which are neglected in this Church of Rome.

Moreouer, besides this ordinarie vocation, the extraordinarie wonders, which God hath wrought, in these last times by their Ministery, & in the fauour thereof, maye sufficiently witnesse that they do the woorke of God, and not of men.

FINIS.

¶ Imprinted at London by Christopher Barker, Printer to the Queenes Maiestie.